

# THE BAPTIST MAGAZINE.

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MEMOIR OF THE REV. JOSEPH HARRIS,  
LATE OF SWANSEA.

[Extracted from "A Sketch of the life, character, and labours of the Rev. J. Harris." By J. Samuel. Swansea, 1825.]

MR. JOSEPH HARRIS was born in the Parish of St. Dogwells, near Haverfordwest, Pembrokeshire, in the year 1773. Of his parents it is only necessary to observe here, that his father filled the office of farm-bailiff to a lady of property in the neighbourhood; his income, however, did not allow of his educating his children in any other branches of knowledge than are usually attained by children at an early age, and in retired country schools. Notwithstanding these disadvantages, possessing an ardent thirst for knowledge, it was the practice of young Harris to read whatever came in his way, and to this habit may doubtless be attributed the variety and extent of general information he evinced, and which he nobly consecrated to the cause of religion, and to that of the literature of his country. So devoted was he to reading, and the acquirement of knowledge, that it has been said, his father frequently corrected him rather severely for his attachment to his studies:—this, however, did not produce the effect intended, for when he could obtain a new book, he would (as he was employed during the day by his father,) sit up whole nights to make himself acquainted with its contents. His parents were professed

members of the established church in which communion they both continued till within a few years past, when his father was baptized and became a member of the Baptist church at Beulah, a branch of Llangloffan, Pembrokeshire, of which latter place the son had also been an honourable member and preacher, previous to his removal and settlement at Swansea.

Deficient in some respects of correct information on the subject, I cannot speak as to his general deportment, or the bias of his disposition during the important period of youth; but from what has been said above, we may infer that his habits were retired, and consequently his morals less corrupt than if he had mixed more largely with those of his own age and circumstances. Though residing at a distance of several miles from Llangloffan, he was accustomed to attend the preaching of the gospel there on the Lord's day, and occasionally at other times; but what were his views of himself as a guilty sinner, or the suitability of the gospel as a remedy, or at what precise time he first tasted that the Lord was gracious, I have not been able to ascertain; it appears, however, that when about nineteen years of age he put on the Lord Jesus Christ by baptism, and was received in the church by the late venerable H. Davis, at Llangloffan. That he was enabled to adorn the profession he had made, may be concluded from his being soon considered as

possessing talents for public usefulness; he was urged to exercise his gifts before the church, and in his twenty-second year he went forth to proclaim the gospel of glad tidings to perishing sinners.

After a series of useful and acceptable preaching in his own church, and the vicinity of his birth, he felt an inclination to visit the churches through the Principality, a custom well known to prevail in Wales, and which seems to partake much of the itinerating features of the first preachers of Christianity. Leaving his native county, and passing through Carmarthenshire, he arrived at Swansea, the place destined to be the scene of his future labours, and the depository of his dust. It happened that at the time Mr. H. paid his first visit to Swansea, which was in the year 1799, some difference existed between the church and their minister, Mr. D. Jones, which issued shortly after in a separation; Mr. J. having imbibed sentiments not according with those of the denomination to which he belonged.

Mr. H. having given the greatest satisfaction to the church, by his sensible and affectionate manner of preaching, they pressingly invited him to repeat his visit on his return from his intended tour, which he promised to do. In this interval, the people of Swansea consulted and agreed to invite Mr. H. to spend some time among them; this arrangement led to their unanimously calling him to take the pastoral charge over them, which, after the greatest regret, and much unsuccessful opposition on the part of the church at Llangloffan, finally took place, and he was set apart to the full work of the ministry at the latter place in 1801.

Having traced the steps which

led to the settlement of Mr. H. in Swansea, we have the strongest reason for concluding that the hand of the Lord was engaged in it, and that our departed brother was a chosen vessel in his hand, to bear the riches of divine grace to many souls in this populous town and neighbourhood. It soon became manifest that he was a workman that needed not to be ashamed, but rightly dividing the word of truth: it pleased the Lord to bless his labours by large additions to the church: and not contented with merely preaching Christ where he was already named, he sought to carry the savour of his name where he was not known: he was therefore instant in season and out of season, and laboured day and night through every inclemency of weather, that he might make full proof of his ministry, and do the work of an evangelist. In this way he was instrumental in planting the Gospel in several surrounding villages, where darkness and ignorance had heretofore prevailed.

Possessing a robust constitution and having enjoyed general good health, his friends had never anticipated his dissolution at the comparatively early age of fifty-two years; whatever previous dilapidations however his earthly tabernacle had suffered, a painful bereavement in his family, in the loss of an amiable and only son, appears to have had a powerful effect in accelerating the mournful event.

Though Mr. H. had enjoyed an uninterrupted series of good health up to the time of his son's illness, and till near his death, it soon became apparent to his friends after the mournful event had taken place, that an alteration was perceptible in him. Instead of the active, cheerful, and social companion, he



now became listless, reserved, and in some degree unsocial with those about him, and though he would occasionally smile and appear to resume his wonted cheerfulness when at table at meals; yet his study was his constant retreat, and there it seems (for he would permit no one to break in upon him there,)), in spite of himself, grief took entire possession of his soul.

After the lapse of some months he engaged in writing the Memoir of his son, and though strongly dissuaded from pursuing it, he persevered in it till it was finished, and gone through the press. After this he did little more; he complained of weakness in his knees; his voice became faint, attended with languor, sickness, and other alarming symptoms; still, however, his friends flattered themselves that consumption was far from him; but, alas! they were soon undeceived: he declined rapidly, was compelled to relinquish his beloved work in the house of God; and it was soon evident that he was about to follow the desire of his eyes to the grave.

In the month of March he attended the house of God, and for the last time with much difficulty administered the ordinance of the Lord's supper to his beloved people. His appearance and his manner on that occasion led many of his friends to conclude his ministerial work was finished; and it may easily be conceived what feelings such a conclusion was likely to produce. He now looked forward with a calm tranquillity for the time of his release, and though he had none of the raptures which some of the people of God enjoy in the prospect of death, yet his mind was at peace: knowing in whom he had believed, he descend-

ed into the dark valley, with the full assurance that what he had committed unto Him he was able to keep unto that day when the saints shall appear with him in glory. During the excessive heat in the month of July and beginning of August, Mr. H. suffered greatly from debility and extreme weakness. He, however, spent several hours every day in his parlour, when he was glad to see any friend turn in to enquire how he felt. In this way he continued till the 10th of August, 1825, at seven o'clock in the evening, when his immortal spirit took its flight to the regions of unclouded happiness, in the fifty-second year of his age, and the twenty-sixth of his labours among the people at Swansea. His remains were committed to the dust on the following Monday, to mingle with those of his much lamented Ieuan Ddu; and as they had been "lovely and pleasant in their lives, in their deaths they were not long divided."

From a variety of circumstances in the life of Mr. H. it may be justly inferred that he possessed mental talents of the first order, and which, had they been cultivated at the proper season of life, would, in all probability, have placed him in a very conspicuous station in society.

It has been already observed, that he derived but little advantage from the education he received in his childhood: so little progress had he made in the *practice* of the English language, even after his settlement at Swansea, that it was deemed advisable by his friends to procure his admission into the Bristol Academy for twelve months, with a view to qualify him for more general usefulness, in English preaching. The calls, however of his church and his family prevented

his enjoying this privilege more than half that period : yet in that short time he made surprising proficiency (as his writings in the English language sufficiently prove) and secured the esteem and friendship of the principal tutor, the late venerable Dr. Ryland, in such a manner, that their friendship and correspondence ceased only with the death of the Doctor ; and now they are united again in that world, where the interchange of friendship needs not the aid of correspondence, but where it has its consummation in perpetual enjoyment.

It is perhaps hardly necessary to mention that Mr. H.'s sentiments were strictly Calvinistical ; as much so as those of the eminent reformer himself ; or those of Bunyan, or Dr. Doddridge, Booth, Howe, Dwight, Fuller, and a host of others that might be named ; but he attached no more importance to the names of these men, or to their writings, than as they appeared to him to accord with the word of God ; nor was he in the habit of bringing the particular points of his creed into his public ministry, but like a late eminent divine in the church of England, he wished his Calvinism to be like sugar in his tea, to sweeten the whole, but no where found in the lump : so with Mr. H., though his sermons savoured of his sentiments, yet he was no bigot, and the strain of his preaching was such as not only to be heard but felt ;—Christ and his salvation, with the duties incumbent on those who heard, and those who believed the Gospel, formed the substance of his preaching, and such was the effect produced by his manner of treating these all-important subjects, that, even those who never felt their saving influence, or any interest in Mr. H.'s peculiar views

of divine truth, yet appeared delighted to sit under his ministry, to hear the gracious message from his lips.

To great firmness of mind, he added steadiness and remarkable decision of character, the whole tempered with candour and Christian charity above the ordinary degree ; and though we do not hold him up as a sinless character, or a perfect pattern for imitation, we think it not too much to assert, that in his death his country has lost a true patriot—religion in general a firm and consistent advocate—and the denomination to which he belonged, one of its brightest ornaments : every admirer of the Welsh language will consider it has sustained an almost irreparable loss ; in fine, as he was esteemed and beloved in life, so is he justly honoured and deplored in death, and we trust he now rests from his labours, and are assured his works shall follow him.

Mr. Harris was the conductor of a Welsh Periodical work, entitled SEREN GOMER. He was the Editor of a volume of Hymns, called by his name, and of an edition of the Bible, called the Duoglot Bible—the Welsh and English being printed in parallel columns : he also published a small Treatise on the Proper Deity of Christ, and many minor pieces.

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#### ON THE PREVAILING CAUSES OF THE UNITARIAN CONTROVERSY.

*So there was a division among the people because of him, John vii. 43.*

IN reviewing the history of human speculations, or the different shades which human fallibility has assumed, it would be difficult to fix upon a subject which has occasioned more discussion, or given rise to greater diversity of opinion, than



*the Scripture doctrine of the person and offices of Christ.* The errors of the Jews and other unbelievers, ancient and modern, though involving a total rejection of Christianity, are fewer in number, and less intricate and delusive, than the clashing and of course erroneous opinions entertained, respecting the nature and attributes of its author, by professing Christians themselves.

Even in the first age of the Gospel, before the Apostles had closed their labours, the peace of the church was broken, and its purity corrupted, by the Gnostic and other heresies, which, sapping the foundation and exposing to jeopardy the simplicity and holiness of our religion, were warmly and successfully opposed by the friends of truth, and occasioned, as we conceive, the writings of the Apostle John. Toward the close of the second, and the beginning of the third century, many philosophers, converted to the Christian faith, and attempting to explain its doctrines by metaphysical reasonings, formed under the influence of different systems of philosophy, gave rise to various speculations and violent controversies on this subject. Then commenced at Alexandria the controversy between Arius and Athanasius, two eminent divines of the Alexandrian school, who, in conjunction with their followers, carried on the dispute with a degree of bitterness and intolerance, disgraceful to themselves and highly injurious to the Christian churches. As different theologians pursued these enquiries, and viewed the subject in different points of light, new heresies were successively propagated and admired, condemned and forgotten; till, in the lapse of time, the speculations of philosophy, and the pursuit of truth,

were alike suspended by the death-like triumphs of the Papal power.

But the era of the Reformation, in which the rights of conscience and the authority of Scripture resumed their sway, occasioned the renewal of this controversy under the title of Socinianism; the abettors of which obtained considerable success in Poland, and other parts of Europe, infusing throughout Christendom a leaven which has continued working till the present moment. In our own country, in particular, it is well known that, since the Revolution, the Trinitarian controversy has been repeatedly and warmly agitated, both in the Established Church and among Dissenters, especially during the last half century, in consequence of the writings of Dr. Priestley and other learned and zealous supporters of the Socinian cause. The same diversity of sentiment is, indeed, still prevalent in the churches; and the evident extremes, as well as intermediate hypotheses, are maintained with equal confidence and zeal, without any symptoms of approaching unanimity.

But, though the differences of opinion, in regard to the person of our blessed Lord, are exceedingly numerous and contradictory, the most important of them may be included under the four general denominations of the Socinian and the Sabellian, the Arian, and the Athanasian hypotheses. The opinions which *seem* most remote from the truth, and which may be regarded as opposite extremes, are those of the Sabellians and Socinians; the former contending that Christ, as to his divine nature, is truly and properly the Supreme Deity, the same being or person whom the Scriptures usually designate the *Father*; while the latter maintain

that with respect to his person, he is truly and properly a man, frail and peccable as ourselves, though favoured, like Moses, with an extraordinary commission from the Deity. Between these extremes, and in opposition to both of them, it has been generally believed that Christ pre-existed before all worlds, and that his manifestation in human nature was literally the incarnation of a superior being. In his pre-existent nature, some contend that he was a human spirit; others believe him to have been an angel of the highest order; while the great majority of professed Christians conceive him to be a divine person, the son of God, in a sense which denotes essential divinity, a being who possessed in himself divine perfections, by an intimate and ineffable union and co-existence with the Father.

But widely as the abettors of these systems differ, respecting the nature of our Saviour's person and the import of his mediatorial office, it is pre-supposed that all parties are agreed in acknowledging his divine mission, and the necessity of submitting to his authority in matters of religion. This agreement, however, though it seems to recognize a point of coalescence favourable to unanimity of decision, does in fact magnify the difficulty of reconciliation, and create in the mind of impartial spectators deeper surprise and regret. Indeed, what circumstance can be more embarrassing to the serious enquirer after truth, or more gratifying to the enemies of our faith, than the diversified and contradictory speculations presented to the world, respecting the nature and prerogatives of the sacred personage whom we at the same time regard as the founder of our religion? In the estimation of an unbeliever, it appears the height of

unreasonableness to require him to believe in Jesus, when very few of those who profess that belief can tell him what is meant by it, or who the person is in whom such belief should be exercised; and especially, when they who profess to have studied Christianity, and assume the office of its public teachers, are accustomed to present to enquirers ideas and illustrations as remotely dissimilar and irreconcilable as can be conceived. And though the personal nature of religion, and its appeal to every man's conscience in the sight of God, sufficiently invalidate their objection, and leave the unbeliever without excuse, the fact itself must be seen and deplored. Serious enquirers, indeed, who love the truth for its own sake, and wish to be advancing in Christian knowledge, are often bewildered amidst these clashing speculations; or else, in despair of finding out truth, and fearing the influence of dangerous sophistries, relinquish the subject entirely, and, in the absence of sound discrimination, content themselves with a vague acquiescence in general propositions, neither knowing what they believe, or why they believe it. If, however, we proceed to consider the principal causes by which this controversy has been produced, and is still perpetuated, it may in some measure obviate the difficulties arising from it, and assist the humble enquirer in forming a correct idea of the great truths involved in the controversy.

One of the causes which has greatly contributed to this dispute, is, *the relative importance of the subject in question, considered as an essential part of the Christian scheme.*

As the earnestness with which we maintain the truth will depend on the importance attached to its



acknowledgement, the different shades of opinion advanced in controversy will interest the mind of an enquirer, in proportion as they appear to deviate from the truth, or to coincide with it. When principles or institutions are viewed with indifference, the spirit of disputation and enquiry becomes dormant; and the mind, neither feeling a burden which it wishes to remove, nor perceiving an inducement sufficiently powerful to innovate, yields to a settled acquiescence in the general usage or customary opinion. But when a question of vital importance, affecting the essentials of divine truth, is proposed to our attention, we shall either abstain from the enquiry altogether, thinking the subject too sacred to be discussed; or else, deeming it a proper theme for sober investigation, shall view every shade of difference with interest, and every deviation with suspicion or fear.

Precisely of this description is the controversy in question, which involves points of the highest moment, and affects even the vitals of Christianity. In proportion as we perceive the sacredness and authority of the Gospel, or feel alive to the consequences involved in a disownment or perversion of its principles, we shall look with an anxious eye upon this discussion, and examine with the utmost caution the conjectures or definitions of every disputant, lest they should add something to the Book of Life, or take away a single iota from its holy records. Hence it happens, that theologists of unquestionable erudition and genius, whose views of the doctrine in dispute nearly harmonised, have nevertheless carried on a series of verbal hostilities, and filled the world with voluminous controversies, in consequence of a dubious definition, an incorrect mode of expressing the same idea,

or a doubtful explication of a disputed passage. Hence, moreover, different denominations, deficient neither in candour nor discernment, instead of conceiving a general acknowledgement that Jesus is the Christ, the Son of God, a sufficient ground of Christian co-operation and fellowship, have deemed it necessary to blend with this principle, a specific agreement respecting the nature of his person and the extent of his prerogatives. Nor is there any thing in this requisition either censurable or illiberal, if properly understood; but, admitting the question to be essentially important, every mistake is dangerous, and every view entitled to serious scrutiny and deliberate discussion. At the same time, owing to the unavoidable imperfections of the human mind, and the difficulty of confining its feelings and speculations within just limits, the importance attached to the Trinitarian controversy is one of the primary causes of its origin and perpetuity.

In the history of this controversy, however, a second cause of its continuance will be found in *the uncandid temper with which it has been conducted, and that aversion from the truth which mutual recrimination imperceptibly produces.*

Though persons who love the truth and feel its importance, will always lament what they conceive to be the errors of their brethren, every principle of humanity and the gospel requires them, instead of assuming airs of infallibility and intolerance, to acknowledge in their opponents common sense and common integrity, and to conduct the debate with suavity of manners and benignity of temper. Bitterness and dogmatism become neither the humility nor the charity of a Christian, nor promote the truth which they officiously step forward to de-

send; but serve rather to widen the difference and perpetuate the errors of its opponents, by exciting against weapons so abhorrent to sound reason, deep and powerful antipathies; which, by an easy transfer, affect the system in support of which those weapons are employed.

It is a fact not to be concealed or forgotten, that, when persons of inquisitive but uninformed minds, beginning to speculate on this doctrine, have been in some measure dazzled with the illusions of error, their brethren and fathers in the church, instead of using with Christian kindness their superior discernment and firmer faith to arrest the progress of minds wandering from the truth, have rather looked upon them with coolness and suspicion; censured their presumption with unqualified severity; denounced the danger and perdition that awaited them; discarded their society as contagious, cautioned others against their acquaintance, and loaded their names and characters with unmerited reproach. Thus disowned by the persons whose wisdom if properly employed would have shed a light upon the mazes of error, and secured them a timely retreat from its labyrinths, they were left prematurely to the guidance of their own speculations, while their prejudices and prepossessions were confirmed and rendered invincible by the repulsiveness of their opponents.

Though every one should inquire after truth for its own sake, wholly unbiassed by other men's views or conduct, however rude or illiberal; yet the least knowledge of human nature and the ordinary operations of the mind will constrain us to acknowledge, that a man must divest himself of fallen humanity and acquire preternatural

perfection, before his judgment can be entirely unsusceptible of such an influence. Many, it is to be apprehended, whose inquiries might otherwise have led them to the truth, have been hurried, by the baneful impulse of misapplied severity or unseasonable rebukes, to the premature avowal of certain speculations, which consistency of character, self consequence, and the support of proselytes less experienced, but more zealous than themselves, obliged them afterwards pertinaciously to defend.

The productions both of the pulpit and the press, have too frequently abounded with bitter insinuations against the motives of an adversary, or a direct and insulting charge of incapacity to understand an argument, or dishonesty in refusing the truth of it; whence the mind naturally becomes indignant, and turns away with disgust from the cause in which these invectives are employed, as well as from the persons who are weak and intolerant enough to use them. Thus, the love of truth yields to the desire of victory; a readiness to give the arguments of an adversary their due weight, is overcome by irritable feelings; and a controversy, commenced purely to find out truth, becomes a trial of skill, a stage of intellectual combat, in which the champions, armed with weapons more formidable than sacred, contend for the prize of fame or genius, erudition or character. Controversialists, in fact, when provoked by recrimination, will neither retract an error, nor be convinced of an absurdity; but are like combatants hemmed in a circle, from which they have no retreat; and, having sworn irreconcilable hostilities, would rather perish in a position which is found to be untenable, than acknowledge the reproaches or superiority of an ad-



versary, by a timely surrender of their arms. This, indeed, is a state of feeling, in reference to questions of serious moment, which the lover of truth will never vindicate or excuse; though its existence and influence, as matter of fact, in the course of this controversy must be owned and deplored, as one of the mournful symptoms of human fallibility and weakness.

In addition to these causes of the Unitarian controversy, and nearly allied to the last, it is necessary to mention *precipitancy of judgment, the love of novelty, the obstinacy of pride, and the influence of party predilections, and sectarian jealousies.*

When a person first begins to think upon complicated subjects, in their opinions of which men have been verging toward extremes, he is liable to be misled by the enchantments of novelty and the pleasurable sensations which a discovery of something real or imaginary affords. He is like a traveller exploring a distant country, when, after a long night of doubtful research, the dawn of twilight bursts upon his senses and presents to his view novel and extensive scenes, over which his eye roves with infinite delight, and forms in the mind an ideal world of order, beauty, and enjoyment. The obscurities which at first discouraged our inquirer disappear, and he now seems to comprehend truths which all his predecessors had deemed incomprehensible. The view which he has taken of the subject is accompanied with an irresistible conviction of its reality; and, presuming that he has found a key to unlock the mystery which defied other men's scrutiny, he imagines he has only to embody his conceptions in becoming language to insure universal discipleship. But the notion which thus

enchants him, though dressed in the garb of originality, is an old and long refuted hypothesis, conceived ages past by minds similar to his own, and encompassed by insuperable objections, concealed indeed from his perceptions by the dazzling lustre of novelty, whose spell-like influence fixed and restrained his powers. Insensible of the delusion, and thinking the time lost which keeps back from the world discoveries so invaluable, he stays not to re-consider, to compare, to weigh calmly and dispassionately the question; but, coming to a precipitate decision, he openly avows the result of his speculations; and, by the charms of novelty, gains converts to his cause, confirming his own faith by the credulity of his disciples. The interest excited in the public mind induces the wise to dissipate his illusion, and unweave the web of error which imagination had woven; proving the fallacy of his position by invincible arguments. But its author, having committed himself by undue precipitancy, is impelled by the obstinacy of pride to substitute sophistry in the room of argument, and uphold by ingenuity a system or opinion which is incapable of resting alone upon common sense. Thus, in the history of human opinions respecting the mode of the divine existence, various errors have been rashly propagated by men of warm imaginations, and for a time maintained by their disciples, till persons of a similar complexion recalled them from obscurity in another shape or under a different name, or by inventing new terms or a novel hypothesis engrossed the public mind, and gave to the controversy another sphere and a different aspect.

At the same time, it cannot be doubted, that, if some have lost

the truth through precipitancy, others have been restrained from embracing it by the influence of party zeal; and have even rejected an hypothesis without inquiry, though it were a divine truth, and by refusing strangers, refused angels unawares. Though candour must admit, that the different sections of the Christian world may feel an equal regard for truth, and an equal deference to the Holy Scriptures, facts oblige us to own, that party influence is frequently more powerful than the love of truth; and that many from this cause cherish an implacable enmity against unrefuted principles and unexamined propositions. As individual prejudice is strengthened by associating with persons of the same persuasion, it is manifest that, when a portion of the community have coalesced in support of the same peculiarities, the honour and interest of the whole body coincide with ordinary considerations to repel the first overture of an opinion, which, however true in itself, seems inconsistent with their belief.

It would be an affectation of superior candour or blind partiality, to suppose there is any denomination wholly exempt from a bias of this nature; while the peculiar circumstances of some communities, holding external advantages in connexion with a specific faith, have endeavoured to act upon principles of sectarian policy, which persons and communities differently circumstanced were prompted to resist. Hence, the different heresies promulgated in the church, instead of being heard and refuted with that meekness which becomes the Christian, have occasioned tumults, given rise to proceedings of the utmost violence, and been often silenced by an appeal to the sword. Indeed, the history of this controversy records a melancholy series

of events, in which the defenders of divine truth, deluded by party zeal mingled with some regard for the purity of the Gospel, have repelled the reasonings of their opponents by cruel and unrelenting persecutions. From the days of Constantine till the present century, the opponents of the Divinity of Christ, instead of being answered by sound reasoning only, or left to the dictates of conscience or the will of God, have been often silenced in the dungeon or at the stake, or restrained by the terror of penal statutes. Too frequently has it verified the vision of the beloved apostle, in which he saw the nominal church of Christ drunk with the blood of its own members; at the sight of which he wondered with great astonishment, and over whose memory the Christian will pause involuntarily and shed a tear. For, though it is by no means an evidence that the principles must be unchristian, in behalf of which these severities were employed; yet, no one can doubt, that measures of this description have proved infinitely prejudicial to the cause of truth, and prevented those inquiries which, if properly pursued, might have dissipated the mists of error, and restored the wandering to Christian wisdom.

*(To be continued.)*

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MR. HINTON IN REPLY TO THE QUERIES  
OF MNASON ON THE ADMISSION OF  
CHURCH MEMBERS.

*(Continued from page 264.)*

MNASON'S *second query* is, "Is it not *essential to church fellowship* that the members should have the means of forming a judgment, whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?"



I reply, *first*, that if all this were admitted it would not bear on the point under consideration; inasmuch as the appearance of the candidate before the church, and a relation of his experience, are not the only, or the necessary means of judging of his piety. This end might be attained, though the practice complained of were abandoned; and it cannot, therefore be pleaded for on the ground of necessity. I may add, that there are not only more agreeable, but more satisfactory methods of obtaining the information desired. To bring a person before the church, indeed, for the purpose of undergoing a real scrutiny, would be a species of cruelty, which, I am happy to believe, is very rarely practised; and I am convinced, that the result of the candidate's appearance, viewed in such a light, in many cases would afford no satisfaction at all.

But, *secondly*, I am far from admitting what this question implies. In order to say, however, what I do admit, and what I do not, it is necessary to begin with an effort to render it plain; first by defining what is equivocal, and next by separating the ideas confusedly blended in it.

A very equivocal use is made of the term *church fellowship*, which is the more material, because much stress is laid upon its specific nature, and what is *essential* to it. But what is church fellowship? I should say it is church membership—its obvious, natural, and sufficient meaning. A consideration of the bearings of the question, however, leads me to think that Mnason has some further idea; and I suppose, therefore, that by church fellowship he means spiritual fellowship among church members. I know not any other meaning which can be attached to the

phrase, and I am willing to give him the advantage of both.

Let us now endeavour to get a distinct view of the several questions asked by this single note of interrogation.

1. Is it not essential to church membership that the members should have the means of judging whether the candidate be a spiritual person or not? Answer: by no means; this point being determined by the constitution of every particular church for itself. It is essential in every church which has such a rule, but in no other.

2. Is it not essential to church membership that candidates should be received by the suffrages of the members? Answer: certainly not. This also is a point to be determined by every church for itself. If Mnason means to ask whether candidates for church fellowship *ought* to be received or rejected without the suffrages of the members, that is quite another thing. We both agree, probably, in thinking they ought not.

3. Is it not essential to Christian fellowship among church members, that candidates should be received by their suffrages? I still answer, certainly not. Christian regard may be exercised towards any person we believe to be pious, quite independently of his ever having been voted for, by ourselves or by any body else. If the suffrages of the members of a church be essential to Christian communion with it, two things must follow:—first, that no Christian fellowship can be held with occasional communicants: and secondly, that it is quite as necessary for the candidate to have an opportunity of voting for the rest of the members, as they for him.

4. Another idea floating in this interrogatory mass, appears to be this. Is it not essential to the suf-

frages of the members being properly given, that they should have the means of judging whether the candidate be a spiritual person or not? Undoubtedly it is. But this, which nobody disputes, does not help forward the argument a single step, unless it can be shewn that the appearance before the church, and the relation of the experience, are necessary to such a judgment. I have already expressed my conviction that they are not so. It is for Mnason, if he can, to prove that they are.

5. Is it not essential to Christian communion among church members, that they should have the means of judging whether the candidate be a spiritual person or not? To this I am quite ready to answer, undoubtedly it is. And as church fellowship is designed to be conducive to Christian fellowship, so it is essential to the right reception of any person to the Lord's table, that sufficient evidence of his piety should be shown. But what does Mnason gain by this? Was it ever denied or doubted by me? Or what does he prove by it? That personal appearance before the church, and a relation of experience are necessary? By no means. It still remains to be shown that no evidence of piety sufficient for Christian fellowship can be attained in any other way; and *this never can be shown.*

Such is my answer to the second of these queries.

*Third query.* "What scriptural or other reasons can be assigned for the experience of candidates for baptism and church fellowship, being transferred from the church to the world?"

The phraseology of this question shows Mnason to be an inattentive reader. I might complain, indeed, of his putting the words

*written experiences*, within marks of quotation, as though I had used them, which I certainly have not. But it is more material, and more strange, that he should have overlooked the distinction I have so prominently marked, between a *relation of experience* and a *profession of faith*; and thus represent me as suggesting the propriety of transferring the EXPERIENCE of candidates from the church to the world. No! Mr. Editor, not for a moment did I ever entertain such a thought. It is more than the church is entitled to, or can profit by; say nothing of the world.

But a profession of faith is a very different thing from a relation of our experience; and my suggestion of its being made before the world, implies my opinion, that nothing but a profession of faith should be required from a candidate, either for baptism or church fellowship. On this point, I am aware, that some persons hold a different opinion; but, as on the one hand, I am not called upon by Mnason's enquiry to enter on its discussion, so on the other, it must be admitted, *for the sake of argument*, before a fair consideration can be given to the proposal of transferring it from the church to the world.

I observe, then, in the *first* place, that with respect to a profession of faith, no reason for secrecy exists. One reason why greater publicity is not allowed to the experiences, as they are called, is that all who hear them may know how to exercise the Christian sympathy and candour which possible circumstances may require. And this is quite right. But a profession of faith needs no concealment. It is witnessing a good confession, of which no man needs to be ashamed.

*Secondly.* As a profession of



Christianity, publicity is appropriate to it. Religion belongs to a man in his public character; the world is to see him as a Christian, and should know when he becomes such. Profession in private, excludes the greater portion of those interested in the transaction, because interested in being acquainted with what is professed. But professing faith before the church is private. The attendance is limited to the church, or persons of supposed piety, and though the doors may not be forcibly closed against any person, the intrusion of an unwelcome guest would be strongly forbidden. It is, then, a private profession of a public fact, and as such, anomalous, self-contradictory, and absurd.

*Thirdly*, It is adapted to produce the most beneficial effects. Its influence cannot but be solemn on the candidates themselves, who will have ever to feel that in the sight of the world, who constitute the observers of their conduct, they have declared themselves Christians, and brought themselves under voluntary obligation to live worthily of the name. It is much to the honour of the Lord Jesus Christ, when those who love him thus confess him before men, and declare themselves on the Lord's side. And, finally, it is powerfully adapted to impress the ungodly themselves, by reminding them of the importance of religion, and of the distinctness and superiority of Christian character, which it tends to bring more prominently and effectively into view.

*Fourthly*. The suggestion appears to me to be strongly supported by the authority of the New Testament. The ordinance of baptism, for example, which is the visible mark of Christianity, appears to have been connected with a verbal profession. Terms are

used in reference to Christians generally, which imply the fact of a verbal profession: thus Christ is said to be the high priest of our *profession*; and the apostle exhorts them to hold fast *the profession* of the faith. It seems to be of a verbal profession also that our Lord speaks, when he says, "Whosoever shall *confess* me before men, him will I also confess before my Father, and the holy angels." Of the same subject also the apostle treats, when he says, "If thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I shall scarcely be required to prove, that the profession thus referred to is public, and not private. The ordinance of baptism was certainly public. The inspired epistles were intended ultimately for public documents, and would not designate Christians as professors, if they were unknown to the world in that character. The very term employed (*ομολογεω*) involves the idea of publicity, which assuredly cannot be excluded from the confession *before men*, required by our Lord, and corresponding with his confession of his people in the presence of his Father.

I ask, however, who, according to the prevailing practice, is known publicly as a *professor* of Christianity? Whom have men ever heard *confess Christ with the mouth*?

Having thus answered the question of Mnason, I repeat the suggestion, that if a public verbal profession be made, it might very conveniently and very appropriately be made in connexion with the ordinance of baptism. In fact, as that ordinance is now adminis-

tered, it seems to be deprived of its original attendant *profession*, which (in the form of godfathers and godmothers) the church of England, from the church of Rome, has preserved, while Baptists and Congregational Pædobaptists conspire to destroy it. This may have arisen, perhaps, from the introduction of experiences instead of the profession of faith, a method which, no doubt, made secrecy desirable. Should that practice be relinquished, we shall see the ordinance of baptism restored to its primitive integrity, significancy, and beauty.

I have confined myself as much as possible, to a direct answer to the question of Mnason; but I must advert to one point, which will, probably, suggest itself to most of my readers. "Your plan," it may be said, "would go to annihilate the experience-giving, and even the very appearance of candidates before the church at all." This is quite correct. Let the church satisfy themselves by inquiry and testimony, and all the communication be private, until the candidate takes his seat at the table of the Lord.

*Fourth query.* "If the profession of faith be required in future in connexion with the ordinance of baptism, how will the mixt communion Baptist churches receive Pædobaptists to fellowship?"

This, I suppose, Mr. Editor, is intended as a *hit* at me for my known mixed communion principles. Not being at all ashamed or afraid of them, I welcome the allusion; and take the opportunity to say, first, that I am not so wedded to any practice or opinion as to be unwilling to relinquish it, if truth and consistency require. Little as I expect such a result, if these invaluable guides conduct me to it, I will be even a strict Baptist, both in principle and practice.

Next for his question, which is really so vaguely and feebly expressed, that I am at a loss either to feel or to see the point of it. Mnason seems as though he would ask, how a Baptist church, not requiring the experience or appearance of candidates, but receiving members on their profession of faith at baptism, can admit Pædobaptists to the Lord's table? I am unwilling to smile, when, doubtless, Mnason is very grave; but really, I can see no difficulty, nor any relation between one part of the question and the other. I can understand how such a church would be impeded from receiving Pædobaptists *as members*, unless they allowed of a profession in some other method, which, however, might very easily be done, as for instance, at the Lord's table: but I can by no means consent to confound *mixed communion* with *mixed membership*. There may be advocates for the latter, but I am not one of them; and there may be champions of strict communion, who persist in identifying the two, but in discussing my opinion, I resist and forbid it. I plead only for persons of known piety, though unbaptized, though not professors, nor members of any church, being admitted to the Lord's table. I am not now called upon to state my reasons; I have to say merely, that, as far as I can see, I may still hold this principle and carry it into practice, in perfect consistency with the plan of receiving persons, who wish to become members, by baptism, and a public profession of their faith at that ordinance.

Having thus answered the queries of Mnason, I shall for the present occupy no more of your pages with this subject. I will, only briefly, express my thanks to all those who have taken part in



the discussion; and my readiness to give any further information that may be desired.

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ON ELECTION.

To the Editor of the Baptist Magazine.

SIR,

IF your attention is not exhausted by the variety of subjects which call for your regard, I shall beg your candid consideration to a few additional remarks on the *Doctrine of ELECTION*.

If my last had not extended beyond my expectation, I intended to have met one of the most common, and (in the opinion of some) the most formidable objections to the doctrine I have been endeavouring to support, which is, that in the New Testament, the terms *Elect* and *Election* refer to *bodies*—to the *Gentile* church in distinction from the *Jewish* church,—to the choice of *one nation* in respect of general privileges, in preference to *another nation*;—but, that in this choice there is no regard to individuals: and on this plan Arminians usually explain, Romans chap. ix. I will here offer a few observations on this objection. Let us meet the objectors on their own ground. Suppose the Apostle is referring to a *national Election*, still the *principle* of the doctrine of personal Election is clearly established. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works but of him that calleth; it was said unto her, (Rebecca) that the elder should serve the younger.* Ver. 11, 12. Let this be applied to the posterity of Isaac, the nations which should arise from Jacob and Esau, still there is a *choice* of the one in preference to the other; and

the expressions seem selected by their peculiarity to shew this choice; nor is the end at all kept out of sight; for all this took place, *that the purpose of God according to Election might stand.* I suppose no one will deny that Jacob's posterity were favoured in the possession of privileges not granted to Esau's posterity, and that to these the words may be also applied, as a part of what is included in their sense, *the children being not yet born, neither having done any good or evil.* But if God could act thus even nationally considered, it is manifest he did not think himself bound to treat the posterity of Isaac alike, nor was he afraid of being justly accused of partiality and injustice; for he did this, the Apostle tells us, that his *purpose according to Election might stand!* And if he could do this *collectively*, no reason can be assigned, why he should not do it *individually*. If it be said, that still the passage relates to nothing but *national* blessings;—it is replied, this would be hard to prove; but even supposing this is the case, the distinction included a train of blessings, in the provision of the means of grace continued to one of these nations, which was never enjoyed by the other. Besides, the whole connection shews, that the Apostle had in view the choice which God had made of the Patriarchs, and the events of his providence towards their posterity, for the purpose of bringing forward *spiritual* blessings by Jesus Christ. In the first place, “they are not all Israel which are of Israel; neither, because they are the seed of *Abraham*, are they all children; but in *Isaac* shall thy seed be called.” ver. 6, 7. He proceeds farther still: it was not the whole of the seed of *Isaac*, that were chosen to the peculiar blessings of which he

was treating;—but the posterity of *Jacob* were selected, while *Esau's* posterity were left to pursue their own way: and the reason assigned is, *that the purpose of God according to Election might stand.* If this be blameably partial, how came the Apostle to add, *what shall we say then, is there unrighteousness with God? God forbid.* ver. 14. Conscious that such an objection would be urged, he brings it forward in its full strength: and how does he meet it? *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* ver. 15. In Paul's view, the sovereignty of God's right to bestow *mercy* on whom he pleased was unimpeached; otherwise he never could have given such a reply.

It is farther objected, that all the language used on this subject related only to the choice made of the *Gentile church*, in distinction from the *Jewish church*. But even on this plan, the difficulty is not lessened; for if God chose one church in preference to another, why might he not choose the *individuals* of which that church was composed? This point is met by the Apostle in Rom. xi. "God hath not cast away his people which he foreknew.—I have reserved for myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time, there is a *remnant* according to the *Election of Grace*: and if by grace, then it is no more of works; otherwise grace is no more grace.—What then? Israel hath not obtained that which he seeketh for; but the *Election* hath obtained it, and the rest were blinded." Ver. 2, 4, 5, 6, 7.

The Apostle in another place, meets the objections made to God's government, by one forcible ques-

tion; "then how shall God judge the world?" Rom. iii. 6. As much as to say, the objection is, that if all things take place according to God's designs, how can he be just in punishing transgressors? To which the spirit of his reply is, we see that he fulfils the counsels of his will;—we see it in providence, as well as in grace: and if this is supposed to be inconsistent with his justice, it is not a difficulty which arises from the doctrine of Election, it is an objection against his whole government; for then how shall he judge the world, seeing he is manifestly fulfilling his own purposes;—and if this be inconsistent with his perfections, how can he call men to account at last? If then, there is a day coming in which he will judge the world in righteousness, there must be, whether we see it or not, a connection between the display of his justice, and the fulfilment of his purposes.

I have often been struck with this consideration; at the last day God will call the world together to judge men according to their characters, on the principles of his holy word, that word which asserts both man's accountability, and the *Election of grace*. On that day it will be seen, that those who have rebelled against God, will be sent into everlasting darkness. On that day, those who are saved, will acknowledge that their salvation is the effect of a display of grace, which they did not deserve, and by their own efforts could not obtain. I ask then, is it *conceivable* that God should call the world together, and openly exhibit the grounds of his conduct, if it will then be manifested that he has dealt with men *unjustly*, and that he was blameable for not exerting his power for the salvation of those who will be lost?



Is it conceivable, that the Saviour should say to those on his right hand, "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world," if his having prepared a kingdom for them, would raise a murmur, that his conduct was *partial and unjust*? But if he can, and will on that day, make such a declaration, his *Election of grace*, which is only the same thing in other terms, cannot be exposed to those charges which many would fix upon it. That day will not be merely a blaze of power, but also

a manifestation of light: and if God will then avow, that he has brought his designs to their proper fulfilment by the salvation of his *Elect*, we are sure he can do it, in strict consistency with his infinite purity.

If you will give me leave, I will next send you a few observations on the *tendency* of this doctrine.

In the mean time,

I remain,

Yours respectfully,

MICROS.

June 1826.

## REVIEW.

*Babylon and Infidelity foredoomed of God: a Discourse on the Prophecies of Daniel and the Apocalypse, which relate to these latter times, and until the Second Advent. By the Rev. Edward Irving, Minister of the Caledonian Church, London.* Chalmers and Collins, Glasgow; G. B. Whittaker, London. Two volumes, 12mo. pp. xxiv. 314, 444. Price 10s. 6d.

A JUDICIOUS expounder of prophecy ought to be a cool, cautious, clear-headed man,—a correct theologian, and well versed in history,—and withal, a man of unwearied industry, acute observation, and extensive research. That he should be truly pious, few, we presume, will doubt; since, otherwise, he may fall into a thousand mistakes, through his ignorance, or misapprehension of the nature of real religion. Moreover, he should be a man of sound, sober, common sense—not too sanguine—at the farthest possible remove from the visionary:—in a word, a man whose judgment always governs his imagination,—who is not likely to be carried away with the wild fantasies of of enthusiasm, and who utterly abhors

all eccentricity, both in opinion and deportment.

Whether or not this description be just, and whether it will suit Mr. Irving, our readers will judge for themselves: for our own parts, we shall abstain, as far as possible, from delivering our verdict, and shall content ourselves with giving a general analysis of the volumes, and offering a few observations that have occurred to our minds on perusing them.

Mr. Irving's theory is briefly this: He considers the prophecies of Daniel to have respect to the same periods and events as the Apocalypse; in which, we apprehend, most interpreters will agree with him. His explanations commence with an attempt to fix the time from which the 1260 years are to be reckoned. This period, he supposes, to be A.D. 533, at which time the Imperial code of Justinian, which greatly enlarged and strengthened the Papal power, was promulgated. Reckoning 1260 years from that time, we are brought to the year 1793, the era of the French revolution. The "two witnesses," Mr. I. considers to be the Old and New Testaments: they

were "slain," according to his theory, when infidelity was established in France, in 1793; and their "resurrection" took place when freedom of religious worship was restored in that country, in 1797, in which year also the Missionaries were sent to Otaheite, and the Serampore translations were commenced. Minute explanations are given of the seals, trumpets, and vials; and in determining the *times* of the events denoted by them, Mr. I. has shown no want of bold ingenuity. He imagines six of the vials to have been poured out during the thirty years succeeding the French revolution, and that in the year 1823, the "1290 days" mentioned in Daniel xii. 11, closed. The "scarlet-coloured beast" of the Revelations he interprets the "spirit of infidelity," personified in Napoleon, and destined to re-appear, in a second form, in the person of Napoleon's son, or of some other individual. A large portion of the second volume is occupied in endeavouring to show that Dan. xi. 21—45. is to be interpreted of this "infidel power," which is at length to fall in the battle of Armageddon, in the Holy Land. Daniel's "2300 days" (or rather 2400, for Mr. I. adopts the reading of the Septuagint), it is affirmed, will terminate in 1847, in which year, he says, "True worship will be restored in Jerusalem." The "1335 days," mentioned in Dan. xii. 12, are to close in 1867, from which time the Millennium is to be dated.

"From the setting up of the Papacy, therefore, there shall be 1290 days, till something, which is not determined by any event; and there shall be 1335 days till the term which is pronounced, BLESSED; blessed is he that waiteth, and cometh to it. There can be no doubt, that this is the commencement of the glorious time, when all men shall be blessed in Christ, and all men shall call him blessed. No other epoch in holy writ is pronounced blessed. Therefore, we say, that in 75 years, over and beyond the 1260, that is, from the year of our Lord 1792, or in 43 years from this time (A.D. 1825), when I now write, the blessed reign of Christ shall have commenced. (The Lord lengthen out my life to see one of these days of the Son of Man. Though in the extremest age, as of Simeon

and Anna, the prophetess, the Lord spare me to behold his glorious coming!)" — vol. i. p. 173.

Previous, however, to that period, the seventh vial is to be poured out, and the predicted judgments against the Papacy to be fulfilled; which judgments are to be accomplished by means of the "infidel power," and then that power itself is to fall, and the Millennial reign of the saints to take place. It will be seen, therefore, that Mr. I. considers the world to be on the eve of the most direful convulsions, and he imagines that the existing state of society and the characteristics of the times, strictly accord with the prophecy. Nor does he suppose that this country will be saved from the general wreck: he regards it as doomed to destruction, and even ventures to predict the means by which that event will be brought about.

"From the analogy of the language of the vision, we can also say this much, that these intestine commotions shall be brought about by an attempt to constitute a republican form of government over the head of her ancient bulwarks of monarchy; and, it is likely, an infidel religion, over the head of her ancient bulwarks of the church." vol. ii. p. 398.

An examination of the grounds of the theory, and of the arguments by which it is maintained and defended, would occupy more space than we can devote to the subject. We do not imagine that any thing we could advance would influence the decision of our readers, either for or against the theory. Its correctness or incorrectness will soon appear, by the lapse of time, for Mr. I. has not hesitated to stake his credit, as an interpreter of prophecy, on the anticipated occurrence of events, which, he assures us, will take place within a very short period. On the other hand—that the subject is of the highest importance, and that it deserves the most calm, dispassionate, and careful investigation, we are fully convinced. Nor would we forget the blessing pronounced by the Lord himself on those who seriously consider the prophecy; Rev. i. 3.

Though, we think, there are very



powerful objections to many parts of Mr. I.'s theory, we abstain from mentioning them, lest we should weary the patience of our readers, and launch out into a discussion, that might be protracted to an inconvenient length. Yet we must enter our decided protest against the manner in which Mr. I. has brought forward his speculations, and the unhallowed temper he too often manifests, more resembling the spirit of those who "despised others," than the disposition inculcated by the apostle, when he exhorted Christians to "esteem others better than themselves." Mr. I. assumes, throughout these volumes, the demeanour and authority of one commissioned from above, and scatters abroad his denunciations, and announces his predictions, as if he were, indeed, a prophet. This is in a high degree unbecoming. And very unlike the spirit of the Saviour and his apostles, is the tone of arrogance and supercilious contempt of others, which pervades the entire production, and cannot but excite the disgust of every well-instructed mind. We might amply verify this remark, by extracts, but we care not to encumber our pages with such quotations.

We think it incumbent on us also, to express our astonishment (not to say indignation), at the use which Mr. I. has made use of an Apocryphal book. Part of the ground-work of his argument consists of an explication of a vision found in the eleventh and twelfth chapters of the *second book of Esdras*—an apocryphal production, not even acknowledged by the Church of Rome—supposed, on good grounds, to have been written in the first century, by some converted Jew, who assumed the name of Esdras—and the author of which, whoever he was, believed that the souls of the good and of the wicked will all be delivered out of hell, after the day of judgment, and tells grave tales of two monstrous creatures, Behemoth and Leviathan, designed as a feast for the elect, after their resurrection! Yet Mr. I., because of some fancied analogy between the description contained in one of the dreams of this visionary, and the history

of the Roman Empire, ventures to treat the dream as divine, and the dreamer as an inspired man! What will his friends at Edinburgh say of this? What will sober-thinking Protestants say of it? Assuredly they will not thank him for thus yielding one of the bulwarks of Protestantism, and giving occasion to our adversaries to charge us with inconsistency in rejecting the Apocrypha, and yet making use of it when it suits our purpose.

But we must now conclude our remarks. It may be proper to observe, that Mr. I.'s work is by no means original. He professes himself to be the humble disciple of Mr. Frere, whose *Treatise on the Prophecies of Daniel* was published some time ago. The volumes before us contain little more than Mr. Frere's thoughts, dressed and prepared in the Irving style. What that style is, may be seen from one extract:—

"The evils growing in the bowels of the land, which will soon strike us down, if not timously remedied, are, the growth of infidelity in religion, and insubordination in politics. I perceive, not a few daring pamphleteers, as at the beginning of the years of omen, but a regular host of writers engaged in the service of infidelity, which is couched amidst the flowers of poetry, and harboured in the fairest works of sentiment; built up into systems of morals and legislation; craftily advocated by the daily and weekly press; and, certes, the *defenders* of the faith in that quarter might change sides, and the faith be no loser. And I perceive that the voice of the people, or public opinion, is the voice of right and wrong to the chief of our learned and liberal men. And it is no longer the old question of Whig and Tory, which rends our public debates; but search it to the bottom, and you shall find it is,—shall the nation rest on religion, or shall it rest on no religion? Shall it steer its way to ruin, by adjuring the great concern of men and nations from its councils—or, shall it stand like a rock of adamant by the fear of God, and the maintenance of the primitive faith? These things proceed by slow marches, and very covert is [are] the enemy's outposts, but a watchful man can discern them; and such appearances as are made in our high places, when religion is the question, should teach the stupidest. And the people, the people of this eminent city, the Jerusalem of the

earth, for the prophets which have been sent to her of God have become mainly infidel,—outspoken, rash, and headstrong infidels. And the ancient relation of master and servant is changed into an aversion; so that you are mocked and mistrusted of the men who eat your bread. And master is master no longer, but servant; and servant is master. And this amazing revolution, it is the main drift of your new systems of education to foster; to enhance the power of those whose power hath overpowered all. The visible hath gotten the victory; the sensible hath fairly triumphed over the spiritual in this land; the profitable is almost every thing; the moral is all but nothing. And they call the age religious! O the dreamers! O the blind dreamers! O the besotted dreamers! Will they need an earthquake to break their sleep? An earthquake will not break their sleep. For they will be so transfigured in the mean time, that they shall not know Satan, when he shall cast off the flimsy mantle of light, which he now hardly careth to wear. I dare not speak the tenth part of what I think and believe, lest they should suppose me mad, or ill-disposed to the common-weal which I so tenderly love. But verily, verily, there are imposthumes forming near the vitals, which may burst in blood, and run out the life of this noble land," vol. ii. p. 406—409.

That Mr. Irving has considerable talents, we readily grant. That he is a man of sincere piety, and zealously concerned to do good, we are not disinclined to believe. That he is modest, cautious, and prudent, surely even his best friends will not affirm. Whether he is, or is not, a good interpreter of prophecy, is a question that will ere long be set at rest: twenty years hence, it may be admitted, even by himself, that he was rash—uncharitable—conceited—fonder of positive assertion than calm inquiry—more fanciful than wise.

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*The Philosophy of Religion; or an Illustration of the Moral Laws of the Universe.* By Thomas Dick. Author of "*The Christian Philosopher*." London, G. B. Whittaker, 12mo. pp. 638.

THE contents of this elaborate work display profound and extensive knowledge, relating to a vast variety of subjects, either immediately or remotely connected with religion; or as illustrating and explaining the moral state of the world. From the almost multitudin-

ous topics which are discussed, and most of them with great ability, we find it difficult, in our limited space, to give any thing like a tolerable view of the character of the volume. The first chapter is "On the Moral Relations of Intelligent Beings to their Creator." This includes seven Sections: "On the primary or most general idea of Morality.—On the fundamental Principles of Morality.—On the Omnipotence of God.—On the Wisdom and Goodness of God.—On the Mercy and Patience of God.—Of the Rectitude of the Divine Character.—Modes in which the love of God is displayed." In chap. ii. the second principle of Moral Action is considered, as being "Love to all subordinate Intelligences." This also contains seven Sections. "The natural equality of Mankind, considered as the basis of love to our Neighbour.—Of the Connections and Relations which subsist among Mankind.—The ultimate Destination of Mankind, as a Foundation for Benevolence.—On the effects which would ensue were the principles of Love reversed, and were rational Beings to act accordingly.—Effects which would flow from the full operations of the principles of love.—Universality of the principle of Love.—Preceding views corroborated by Divine Revelation.—On the practical operation of love, or the various modes in which it should be displayed towards Mankind." Chap. iii. treats "On the Moral Law, and the rational Ground on which its Precepts are founded." Chap. iv. contains "A Cursory Survey of the Moral State of the World." This includes four Sections. "State of Morals in the Ancient World.—Moral State of Savage Nations in Modern Times.—Modern State of civilized Nations.—Moral State of the Christian World." Under this last head are many curious things. The following anecdote, to illustrate the influence of Popery on Society is very apposite.

"In a conversation which Buonaparte had with his friends at St. Helena, on the subject of religion, as related by La Casas, in his Journal, he said, among many other things, 'How is it possible, that conviction can find its way to our hearts, when we hear



the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us. I am surrounded with priests, who preach incessantly that their reign is not of this world, and yet they lay hands upon every thing they can get. The Pope is the head of that religion from heaven, and he thinks only of this world,' &c. The Emperor ended the conversation, by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus upon the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling." p. 591.

Our author's observations "On the Moral State of the Protestant Church," &c. contain some stinging reproaches on those who have manifested unchristian dispositions. After enumerating various instances of a want of brotherly love among the different Christian communities in Scotland, he asks—"And is England free from the spirit of persecution and intolerance? Let us see." He then quotes numerous instances of bigotry from the speech of the Secretary of the Protestant Society for the Protection of Religious Liberty, in May, 1825. The following remarks on the importance of this Society, show how an intelligent Christian observer, living at a distance, views its operations.

"Were it not for the protection which this Society affords to the victims of intolerance, it is highly probable, that vexatious prosecutions, insults, fines, and imprisonments, on account of differences in religious opinions would be much more common than they now are. Were such individuals as those to whom we have now alluded, permitted by the laws of our country to carry their intolerant spirit to its utmost extent, Dissenters would have no security either for their property or their lives; and the fires of Smithfield would again be kindled, to torture the souls, and to consume the bodies, of all who refused to conform to the dogmas of a national church." p. 610.

We recommend this volume to our readers as a most instructive and entertaining work.

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*Paywicke, or the beginning of Hope.* Price 2s. 6d. Edin. Waugh and Innes. M. Ogle, Glasgow. R. M. Tims, Dublin. James Duncan, J. Nisbet, and F. Westley, London.

It frequently happens that a glut takes place in the literary market, as well as the manufacturing, and perhaps a good deal from the same cause. Thus, a particular kind of article is found to take well. The success of some of the past adventurers in bringing forward this kind of production, incites many to follow their example—to try and furnish something of the same kind, though in many instances it be very inferior.

This remark appears strikingly applicable to a particular class of publications which have appeared of late. The late Miss Kennedy, now known to be the author of "The Decision," and various other productions, certainly possessed very considerable powers of description and very happily mingled up her descriptions both of characters and incidents with the introduction of the most useful truths. Her productions had a rapid and wide circulation, and her success has led many to attempt to tread in her steps, though with very inferior powers.

In such circumstances, it appears a very important use of public criticism to point out amidst the mass of religious tales in all variety with which the press is constantly teeming, any production which is peculiarly deserving of notice as distinguished by a manifest superiority. Now, this we think we may safely affirm of the publication now before us. The author is manifestly a person well acquainted with the world, and also with the movements of the human heart. All his descriptions are marked by great fidelity, and the most happy introduction of Christian sentiments suited to the various characters and incidents he describes.

We should be happy to give the leading events in the story, but as we hope our recommendation of this tract will induce many of our younger readers, especially, to procure it themselves, we conceive that their previous acquaintance with the narrative would rather tend to diminish the pleasure they would derive from reading it, we therefore desist. Not only is the scene laid in Scotland, but there is internal evidence that the tract is of Scotch origin. Our

perusal of the last chapter recalled to our recollection an article in another Scotch publication which has been much admired, "The Elder's Death Bed," in the "Lights and Shadows of Scottish Life." This last chapter contains a death-bed scene too. But we think it will fully bear a comparison with the passage alluded to. Indeed, this chapter is one of the most touching things we have read. The consolations of the Gospel in the hour of trial are represented with great force and feeling. We have understood that this is the first production which the author (who is said to be a highly respectable layman, though wishing to remain *incog.*) has given to the public. If our verdict should have any weight with him, we feel disposed to say, We are happy to be introduced to his acquaintance, and we hope it is not the last time we shall have the pleasure of meeting with him.

*An Inquiry into the Consistency of those Persons who call themselves Baptists, with reference to the late Publications of Messrs. Gibbs, Birt, and Cox. By Thomas Eisdell, of Twyford, Berks. To which is added, A Brief Statement of Baptism, by Question and Answer. Holdsworth, London. Price 1s. 6d.*

WE have read this pamphlet with attention, and with a desire to understand the peculiar views of the writer as to the design of baptism, its mode and subjects. But unless he write more intelligibly, we are certain that those whom he calls "Self-named Baptists," will not give up their sentiments; they will still think, that in our Lord's commission the apostles were commanded first to "preach the Gospel to every creature;" then to "baptize;" *i. e.* to immerse those who "believed;" and then to teach those who were baptized to "observe all other things which he had commanded them."

By boldly attacking three of our defenders at once, he makes a show of great courage; but from the means which he has employed, he has evidently no great *tact* in conducting the warfare, and certainly less success in obtaining the victory.

We give one quotation from which our readers will form some idea of our au-

thor's principles, and will at the same time perceive that they are as much opposed to the sentiments of the Pædobaptists as to ours. "The self-named Baptists maintain, that the kingdom of Christ is spiritual; and yet as strenuously maintain, that a positive, external, formal rite constitutes an essential part of his administration."

"It is evident that Jesus Christ came to abolish a system of formal institutes, and to introduce a new dispensation, emphatically called, *the ministration of the Spirit*. Looking then to Jesus as a King;—to the system of government which he introduced;—to the spirit of the laws which he promulgated;—and to the sacred purpose which he came to accomplish, we find no intimation of his having any design to govern upon the abstract principle of *sovereign authority*, or to establish *formal laws*. And yet, from a predisposition in favour of rites and ceremonies, Christians have combined the spirituality of his kingdom with the establishment of positive rites, which do not originate "in the fitness of things, or in any consideration of a moral nature," but solely in "the will of the Institutor." There is so much incongruity in a combination of this sort, that a reflecting mind must pause to inquire, Whether it be according to divine appointment?

Let the whole of the New Testament, exclusively of a very few passages, relating to Baptism, and the Lord's Supper, be read with deep attention, and there will not be found a single passage designed to regulate the form of evangelical religion. It will appear, that the purposes of the Redeemer's government are to be effected by the meekness of wisdom, the exhibition of truth, and the influence of love,—or that his spiritual authority is to be maintained by spiritual means. Whence then has arisen the hypothesis of positive laws for the form of divine ordinances?"

There is no necessity, surely, for this argumentative writer to be a "Self-named" Dissenter; nor even a "Self-named" Protestant. If he believe that the Lord Jesus "has given no intimation of governing his church upon the abstract principle of sovereign authority," we need not wonder that he has advocated a principle in regard to Baptism, which destroys its scriptural meaning and abrogates its existence in the church. If there were no king in Israel, then every one may do that which is right in his eyes; and then, too, there might be some force in this obscure writer's reasonings!



## LITERARY RECORD.

### New Publications.

1. *The History of the Crusades against the Albigeuses in the thirteenth century. Translated from the French of J. C. L. Simonde de Sismondi. With an Introductory Essay by the Translator.* 8vo. 8s.

2. *Thornton Abbey; a New Edition, in Two Volumes, 12mo. With a recommendatory Preface, by the Rev. A Fuller.* 10s.

3. *Common Scenes Improved.* By James Smith, Ilford. 18mo. sewed, 6d. Mr. Smith has written a journal of the events of a single day, which was spent in visiting a sick friend, at a short distance from his home. His reflections on those events are of a most appropriate kind, and cannot fail deeply to interest every thoughtful reader. "Common Scenes" are too frequently passed over without improvement: Mr. Smith's very seasonable and useful production will enable those who read it to correct this evil. We wish it a very extensive circulation.

4. *The Protestant Vindicator; or a refutation of the Calumnies contained in Cobbett's History of the Reformation: including remarks on the principal topics of the Popish Controversy.* By Robert Oxlad. 12mo. boards, 4s. 6d.

5. *Mercy Manifested. An Account of Benjamin Lawson.* Written by himself. Sixth Edition. Sold by the Author, at his house, 10, Hyde-street, Bloomsbury. We noticed the first edition of this singular and extraordinary account with approbation. This edition, we perceive, is improved by some plain and serious concluding Remarks. We shall be happy, if our again mentioning it, should subserve the cause of benevolence; as the sale of the former editions has, we find, contributed essentially towards procuring the means of support for the very afflicted and pious author, to whom mercy has been and still is manifested.

6. *Sketch of the Life of Robert Raikes, Esq., and of the History of Sunday Schools.* By W. F. Lloyd. 18mo. bds. 1s. 6d. This interesting Memoir will be perused with great pleasure; especially by Sunday School Teachers. Mr. Lloyd has made good use of very scanty materials. The historical sketch of the progress of Sunday School instruction is a very valuable portion of the volume.

7. *Affectionate Advice to Apprentices and other Young Persons engaged in Trades and Professions; by Henry George Watkins, M.A.* London: Seeley, and Westley. 6d. The excellent clergyman who has prepared this useful Manual for Apprentices, seems to consider himself a debtor to the Young, es-

pecially to those who belong to the working classes of the community. His four volumes of Sunday School Tracts afford full proof of the justice of this remark; and the cheap Pamphlet now before us is additional evidence of the fact. We most cordially recommend it, and wish it were in the hands of every apprentice, and others in similar situations.

8. *Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation.* By Rufus Anderson, M. A. Assistant Secretary of the American Board of Commissioners for Foreign Missions. London, Holdsworth, 2s. We have read this memoir of a converted Pagan with much delight. It is a remarkable proof of the enlightening power of Divine truth upon the dark and uncultivated mind of an American Indian. Its subject was led from the distance of an hundred miles to the school at Brainard, (a place so called from respect to the excellent missionary, David Brainard), when she was seventeen years of age, and at the age of twenty-three she finished her course, "rejoicing in hope of the glory of God." The whole account of her Christian life is so pleasing and satisfactory as regards the reality of her conversion, and that of her death so striking a proof of her mind having been supported by the hope of the Gospel, while it affords such encouragement to missionary labours, that we wish all our young readers would peruse it. It is a good book for Sunday School libraries.

### In the Press.

*The Amulet, or Christian and Literary Remembrancer, for the year 1827, is preparing for publication, and in a state of considerable forwardness.* It will contain a large collection of interesting articles in prose and verse, from the pens of the most popular authors of the age; and will be embellished with appropriate engravings of interesting subjects, executed by the best Artists.

*Flowers Gathered in Exile, by the late Rev. John Lawson, Missionary at Calcutta.* Foolscep 8vo.

*A Small Tribute to the Memory of the late pious and learned Rev. Robert Burnside, A. M. who was forty-one years the affectionate Pastor of the Baptist Sabbatarian Church now meeting in Devonshire-square, London; containing a Short Account of his Life, Character, Writings, and Death, with the Antiquity of his Church, and the Succession of its Ministers, &c. &c.* A Sermon by J. B. Shenston. 1s.

## OBITUARY.

### MRS. SHOVELLER.

Died, May 10th, at the age of thirty years, Eliza, the pious and amiable wife of the Rev. J. Shoveller, jun. of Bridgnorth, and youngest daughter of the Rev. R. Horsey, of Wellington, Somersetshire. When about fifteen years of age, the dangerous illness of a particular young friend was the means, in the hand of God, of thoroughly awakening her mind to spiritual concerns, and of her becoming decidedly a new creature. At 17, she joined the Baptist Church, at Wellington, Somersetshire, in company with her brothers and one of her sisters, and from that time till her death was enabled to walk humbly with her God, and to keep herself unspotted from the world. Having devoted herself to God, she diligently improved every opportunity of usefulness in His cause. She became particularly active as a Sabbath-school teacher, frequently prayed *with* as well as *for* her scholars; and in Bible, Missionary, and other Christian institutions, *she did what she could*. Her missionary spirit, simplicity, sincerity, and good sense, her amiable disposition and evident piety, engaged the affectionate interest of her surviving partner, to whom she was married after an epistolary correspondence of nearly three years, breathing the deepest solicitude to be useful to him as a minister, and to the church of the Redeemer. And, now, with grateful yet melancholy complacency, *he* reflects on her conduct and character during the days of their domestic connexion. He is thankful to God for having blessed him with a companion in his youth so suited to his mental constitution, in whose hands he never feared one moment for the right management of his domestic affairs, who was devoted to his happiness, who was ever ready to converse with him on spiritual subjects, who stimulated him in his duties, and would sometimes pray

with him in his chamber, who sustained her full share of domestic trouble, and was to him, under God, as a compass and a star in the often rough and uncertain voyage of his life.

She bore four children, all of whom lived long enough to interest the affections, and all of whom preceded her to heaven. Never was there a more affectionate mother, or one who promised to be better qualified to become their guide and to form their characters. Before she corrected, she prayed for them, and was also accustomed to pray that they might early become real Christians, or else be all taken to God in infancy.—The following is extracted from her little memorandum book:—"On the 13th April, 1825, my sweet infant boy died. Few and evil indeed were his days on earth, but he has entered on that eternal rest which Christ has purchased for all his redeemed. Thus has my ever-loving and gracious Lord answered the petitions which I offered for him in submission to his will. He *is* a prayer-hearing and answering God. None who trust in him shall ever be confounded.—I believe that through his grace, in his own good time, all my dear children shall be gathered into his heavenly fold. He has given me the spirit of prayer for them, and surely he will answer those petitions for spiritual blessings, which He himself has prompted me to offer.—Give them Christ! O give them Christ! Nothing else can satisfy me. I cannot let thee go, except thou bless me in this particular. Thou hast heard me for two of my dear children; this shall encourage me to continue earnest in prayer for the remaining two. O let their *souls* be precious in thy sight."—"29th May, 1825. How shall I record the wonderful dealings of God with us during the past week. He has been pleased to take to himself our two remaining dear children. I will not murmur, because I know that God is infinitely *kind* and *wise*. There



has been joy among the angels in heaven over the eternal redemption of two of our beloved children in *one week*. O how anxious have I always been for the welfare of their precious and immortal souls. Now they are secure from sin, that evil and bitter thing which separated the soul from God. They have obtained the victory through the merits of a *dying, risen* Saviour. Happy immortals! the trial of losing them from our affectionate embraces, I trust and pray, may only be as a refiner's fire and as fuller's soap. O that our affections may be purified from every corrupt and earthly bias, and ascend heavenward where our *four* precious babes are—where very many of our dear friends are—but especially where our adorable ascended *Redeemer* is. Thanks, thanks unto God for his unspeakable gift!”

Symptoms of consumption appeared long before her departure; but for about eighteen months this insidious disease exhibited a decided character, and was attended with much pain and sorrow.—From the beginning of her illness she felt assured that she should die, and with holy wisdom she *considered* her latter end. First of all, she betook herself with renewed vigour to the study of the Gospel. She searched the Scriptures, especially the epistles of Paul and Peter, and was blessed with clear and animating views of the Salvation of God.—The Lord gave to her a deep sense of the sinfulness of human nature, a strong confidence in the death of Christ, a warm affection towards her Saviour, and a hope full of immortality.

She has left marked the following lines of Mrs. Cowper, the aunt of the immortal poet:

“ I cannot choose but mourn  
That he should suffer so ;  
And yet it is the source  
Whence all my comforts flow.  
I cannot choose but mourn  
Whose sins made Him to bleed ;  
And yet such sacrifice  
My soul from death hath freed.”

But while she studied with supreme ardour the character of God, as exhibited in the gift of his Son, she also con-

templated his perfections as shewn in the system of nature. A few months before her decease, she read Dick's Christian Philosopher; and her husband will never forget the delight with which she studied the illustrations of the divine perfections in that interesting book.—Rising from the contemplation of the variety, beauty, immensity, and order of the creation, she exulted in the assurance of having the Creator for her Father, anticipated with great joy the vision of Him in the next world, and calculated with unhesitating confidence on the sufficiency of his boundless nature to engage her most intense interest, and to render her unspeakably happy for ever.

She prayed earnestly for grace to endure her afflictions. Her friends, whose kind attentions cheered her during her protracted and painful illness, can bear ample testimony concerning her habitual meekness and resignation to the divine will. She would say :

“ My pain and sickness I receive  
As messengers of love :  
They point to an eternal rest  
With blessed saints above.”

It is very observable how God set one thing over against another. While she was enduring so much corporeal suffering, she was almost always serene and happy in her mind, enjoying a full assurance both of faith and of hope. For some time before she died, she was anxious that all sublunary concerns should be kept as much as possible from her mind, in order that she might contemplate fully and exclusively the eternal world. She observed to her husband, “ I long to be free, but it is in submission, I hope, to the will of God. I have not an anxious thought on any subject. Why should I doubt my future happiness, since I have been enabled to believe in Christ? I am a poor guilty sinner, but his blood and righteousness are sufficient.”

On the day before she died, apprehending from her increased weakness and difficulty of respiration, her near approach to the world of spirits, she said to her husband : “ All this is work-

ing for my good. It is all right. The Lord is my portion. In Jesus I trust: his bleeding cross is all my boast. Death has no terrors for me." Her husband having expressed his delight and gratitude on account of the happy state of her mind, she observed — "It is the Lord's work. It is all of free discriminating grace. I trust in the Lord and believe that he will not forsake me now, in a time when I must need his assistance. God's word is tried and precious. I could not do without its promises now. I have had much time to study it, and in reading and believing *that*, have become settled and established." After a night of almost incessant coughing, she said to her husband, "See what sin hath done. I hope patience will have her perfect work." He having informed her in reply to her enquiry on the subject, that the medical attendant had declared her to be in a dying state, she seemed determined to leave behind her a testimony,

which should be a lasting comfort to her friends, and especially to him whom she was about to leave solitary and bereaved. Grasping his hand, and summoning all her energies, she said — "It is all well. I know whom I have believed. The same grace will bring our dear family together again. Unto him that loved us, and washed us from our sins in his own blood." Having asked his opinion if it would be wrong to pray for an easy dismissal, she some time afterwards said, smilingly, "Now, I shall go to sleep;" and soon indeed it appeared that she was *sleeping in Jesus*, and that her redeemed and happy spirit had entered into the heavenly rest.

The Rev. J. Morgan, of Birmingham, kindly performed the last office of friendship, and improved her death in an affecting and interesting discourse from 1 Cor. xv. 26. *The last enemy that shall be destroyed is death.*

J. S.

## GLEANINGS.

Address presented to the Rev. Robert Hall, A. M. on his leaving Leicester, with his Reply :

At a meeting of Ministers, held at Arnsby, on Tuesday the 28th of March, the following Address was presented to the Rev. Robert Hall, on his leaving Leicester.

DEAR SIR,

On the occasion of your removal from a situation which, for so many years, has afforded us opportunities of access to your friendship, and of advantage from your instructions, we are desirous of conveying to you the sentiments and feelings of our high respect and warm affection, and of offering for your acceptance the expression of our fervent wishes for your health, your comfort and happiness, and your usefulness.

In the enjoyment of our invaluable liberties, we are too much accustomed to the cultivation of mental independence, to allow us the use of language inconsistent with our convictions of Truth; and we should not presume to offer to you this address, if we were not fully satisfied that, in presenting it, we are maintaining our integrity inviolate. — "Render honour to whom honour is due," is a Christian precept, and we fulfil its obligation, in part, in the united tribute which we present of our homage to your genius and

talents, and of our veneration for your virtues. In this fulfilment of our duty, it is gratifying to us that we cannot be subjecting ourselves to any suspicion of insincerity or flattery, the wise and good of every denomination being united in conceding the eminence of your reputation, and in conferring upon your name the most honourable distinctions.

Of the perversion of the faculties which distinguish man from the creatures around him, and the injuries which eloquence, apart from wisdom and goodness, has inflicted upon mankind, the proofs are but too numerous and calamitous in the history of the species. Our own times have exhibited examples of the most brilliant genius employed in the service of corruption. As committed to your trust, these high endowments are consecrated by their alliance with piety, and sanctified by their relation to the noblest and the highest ends to which Divine gifts themselves can be subservient. Of the manner in which the principles and practice of evangelical religion have been illustrated and enforced by your ministry, our recollections supply us with the most grateful testimonies. Nor can we omit to record, that as often as we have been in danger of being seduced into the admiration of popular, but artificial declaimers, reference to the charac-



ter and examples of your eloquence, chaste, simple, and majestic, has preserved us from the influence of applauded, but unnatural and unedifying models.

Our high respect, however, is tendered to you on other accounts besides the deference which is due from us in acknowledgment of talents known to all, and appreciated by all. The kindness which you have ever manifested towards us, and the courtesy with which we have been uniformly received and treated by you, are included in our motives for addressing you. We recollect with pleasure the freedom which you kindly permitted us, and gratefully express our sense of obligation for your friendly and affectionate attentions.

This address is not presented *exclusively* by Ministers of the denomination to which your name attaches so much honour, and this circumstance, we hope, will render it not less acceptable. With one class of professing Christians, rather than with another, the convictions of individuals will reasonably induce them to unite. If the integrity of your principles has given you external connexion with a particular denomination of Christians, we have not now to learn that your affections have the most ample range, that your spirit is liberal and catholic, and that the prevalence of candour and forbearance among Christians, and the union of all Christ's disciples, are the objects of your devout aspirations and most cherished regards.

We regret your departure from our neighbourhood, and we cannot but be sensible of the privations which we shall have to deplore in your removal. This, we acknowledge, is a selfish feeling. We are, however, not willing that it should be suppressed. But we should be reprehensible if we did not advert to circumstances connected with your removal, and permit them to temper our personal feelings in relation to it. You are not necessitated by incapacity to retire from active scenes and useful labours into solitude. You are not removed from us by that visitation which, in respect to all temporal connexions, is final to man. Nor is your removal from us a separation which precludes our hope of again seeing you occasionally amongst us. We unite in thankful acknowledgments to the Giver and Preserver of Life, that his mercies are still attending you, that you enjoy so much health and so much competency for the duties of your office, and that your departure from the station to which for so long a time you have been an ornament, is only for the purpose of entering into new Christian relations, of greater importance and of larger promise.

You are not unacquainted with the numerous practical evils which afflict our churches, by which the cause of truth is

obstructed, and their prosperity checked and blighted; and which, but in too many instances, issue in the separation of Ministers from charges long occupied by them. We refer to them, for the purpose of expressing our hope, that you will enjoy a happy exemption from their influence, that no "root of bitterness" will spring up to trouble you; but your mind will be permitted to repose in undisturbed tranquillity, and that you will behold the peace and harmony of the society over which you are called to preside. May your ministrations be duly appreciated and improved, and be productive of great and lasting benefits. In all your relations may you be honoured and happy. And for these, and all other objects of our desires and prayers for you, may the effusions of Divine grace, and the blessing of God be richly imparted to you.

J. Robertson, Creaton	J. Harris, Churchover
J. Mack, Clipston	C. Burdett, Sutton
J. James, Arnsby	B. Evans, Blaby
J. Clark, Guilsborough	W. Gray, Northampton
D. Griffiths, Buckley	B. Hobson, Welford
W. Gear, Market Harborough	J. Craps, Bosworth
R. Clark, Buckley	G. Hunter, Wigston
E. Chater, Kibworth	J. Jones, Monks-Kirby
T. Miller, Grettton	W. Ayre, Ullesthorpe
T. Williams, Lutterworth	J. K. Hall, Kettering
T. Mitchell, Leicester	F. Franklin, Coventry
J. Brooks, Oadby	T. Wake, Kissingbury
	R. Breeze, West Had-don.

April 10th, 1826.

To the authors of the Address presented to me at Arnsby, through the hands of the Rev. John Mack, of Clipston.

MY DEAR AND HONOURED BRETHREN,

I sincerely thank you for the very flattering testimony of your esteem, contained in an address recently presented to me. It is impossible for me to be insensible to the honour conferred upon me by this warm and cordial expression of your regard, of the sincerity of which, your character affords the surest pledge; while I must be allowed to add, that it would have given me still more satisfaction, had it been couched in terms more proportioned to my qualifications and pretensions. Next to the approbation of the Searcher of Hearts, the esteem of the wise and good is the richest reward a mortal can enjoy; and though conscious of not meriting the distinction you have conferred upon me, it will operate on me, I trust, as a stimulus, prompting me to endeavour to render myself less undeserving of it. That you, my dear and honoured Brethren, may long be continued in your present spheres of usefulness, and enjoy the sublime gratification and reward of turning many to righteousness, is the sincere prayer of,

Dear Brethren,

Your affectionate friend and humble servant,  
ROBERT HALL.

## INTELLIGENCE.

## FOREIGN.

ON THE SUPPRESSION OF THE PILGRIM  
TAX AND PREMIUM SYSTEM IN BRITISH  
INDIA.

*To the Editor of the Baptist Magazine.*

"If the Government does not forsake Juggernaut, how can you expect that we should?"—*A Hindoo Inquiry at Pooree.*

*Derby, June 17, 1826.*

MY DEAR SIR—As you were so kind as to publish my last to you from Wisbeach, On the Suppression of Suttees in India, I am encouraged to address you again upon another topic intimately connected with the prosperity of Christianity in our Indian empire. The motto of this communication is taken from the journal of Mr. Bampton, a brother Missionary at Pooree, who complains in his Journal for October, 1825—"These arguments discompose me more than any others, and they are urged (I mean the Government's connection with the Temple,) every day, and perhaps some days, several times."—I have felt the same in conversation with the Hindoos, and shall never forget the inquiry of a man in an obscure village—"Why should the Company destroy Juggernaut; he is their servant." Permit me to state,

(1.) *The Origin of the Pilgrim Tax.* The Mousalmans gained possession of Orissa about the close of the 16th century. They appear to have had peculiar enmity against Juggernaut, and Mr. Sterling, in his Account of Orissa, says—"During these contests in and about Pooree, the images so much venerated by the one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and concealed amidst the hills until the times appeared favourable for again setting them upon their thrones in the Temple. This religious warfare was at last set at rest by the institution of the Tax on Pilgrims, which, if we may credit the author of the work translated by Gladwin, under the title of the History of Bengal, yielded the Mogul Government a revenue of 900,000 rupees."—The Mahrattas who succeeded to the Government of Orissa exacted the Tax, and it continued till the administration of the Marquis of Wellesley, under whom, in 1803, Orissa became a province of our empire. On the Marquis leaving the

government in 1806, though he had left the affairs of Juggernaut's Temple to its own Priests, the succeeding Administration revived the Tax, and it continues, with all its appalling evils, to this day.—See *Buchanan's Christian Researches*, p. 143, 144. Tax on Pilgrims is collected at Gya, Allahabad, &c. Whether its origin in these places is the same as that at Pooree, I cannot say; but it is probable the rapacious followers of the Prophet of Mecca established this pernicious system throughout India.

(2.) *The nature of the System, as it now exists, should be generally known both in India and in Britain.*—Mr. J. H. Harington (now Member of Council, Calcutta) in his valuable work, "Analysis of the Laws and Regulations of the British Government under the Bengal Presidency," has a section on the Pilgrim Tax.—See vol. iii. p. 207—226. I took a copy of this section while at Serampore, in October last; a few extracts may develop the system.

"The Pilgrims liable to the Tax at Pooree shall be divided into four classes—*loul jattres, nim lolls, bhurrungs, and punj tirthees.* Pilgrims of the first class, coming from the North, to pay a tax of ten rupees, and coming from the South six rupees. Pilgrims of the second class, coming from the North, to pay five rupees, and from the South three rupees. Pilgrims of the third class, whether coming from the North or South, to pay two rupees. Pilgrims of the fourth class, to pay two rupees." Then follows an account of the period allowed to stay in the town, the forms of certificates to be given, &c. &c. A premium is given the Pilgrim Hunter, independent of the tax. On this subject, Colonel Phipps, lately in command of the station at Pooree, remarks:—"The British Authorities collect from the Pilgrims, and pay the priests and attendants of the Temple a very high premium for enticing Hindoos to this frightful pilgrimage. The premium is about one-fifth of the collections. During the Chundun and rath Jattrra, in 1822, embracing about two months, 40,000 rupees, or £5000 sterling, were collected and paid to the attendants of the Temple, who had brought the Pilgrims to the barriers of the town."—See an excellent article relative to Juggernaut's Temple, worship, &c. in the *Missionary Register*, Dec. 1824. Relative to the tax at Allahabad, Mr. Harington says:—"On every Pilgrim on foot, one rupee; on every Pilgrim with a horse, or palque, or carriage, of



any description, two rupees ; on every Pilgrim with a camel, three rupees ; on every Pilgrim with an elephant, twenty rupees !” At Gya, the tax is stated “ to vary from six aunas to 12 rupees, 11 aunas 3 pie.”—Take a summary view of the profits of this unholy source of gain :

	Rupees.
Juggernaut,	
Net receipts for 1814, 1815..	135,667
Gya, Ditto for 1815, 1816..	182,876
Allahabad, Ditto ditto ..	73,053
Kasheepore, Lurkuru, Sumbul, and	
Itawa, for 1815, 1816.....	5,683
	<hr/>
	397,279

(3.) *The evils of this state of things in India* are too numerous to admit of discussion here: idolatry is established, regulated, and promoted by it. Britain consolidates the system of idolatry in India. Its celebrity is increased by its connection with the Government, and the presence of Europeans conducting its temporal affairs. On the injurious effects of the tax and premium system at Pooree, Colonel Phipps observes—“The premium is one of the greatest means of encouraging and promoting the horrid superstition. Its effects are now felt so sensibly that *the trade of pilgrim hunter* is pursued much more *systematically* than was before known. Last year (1822) a man named Indra Tewarre detached to various parts of Bengal Proper 100 agents, and during the festival of the Chundun and Ruth Jatra he is said to have obtained the premium for 4000 pilgrims. He is now busily employed in collecting and instructing 100 extra agents to be sent to the Upper Provinces. The enormous premium of *twenty per cent.* paid to those who can delude the Hindoos to undertake a pilgrimage which is so destructive of human life, is a very singular feature in this state policy. A political economist would probably be startled at the idea of ultimate profit to Government from such a waste of life and cessation of useful labour. *To the Christian the whole system appears monstrous.* The regular troops guard the barriers ; they are placed on duty at the very gate of the temple ; and the Brahmins exult in the very efficient support they receive from their rulers, whose own religion teaches them to abhor idolatry. The priests say that for many many years this superstition has not been so rapidly increasing as it is now known to do.”—O Britain ! hear, hear these painful declarations !—Cease, by the regulations of thy sons, to promote “the abomination that maketh desolate.”

(4.) *The facility and utility of the suppression of the system are very apparent.*—An excellent article on this subject has appeared in *The Friend of India* (Quarterly Series) for Oct. 1825. It has excited very great atten-

tion in India. The *India Gazette*, the *Columbian Press Gazette*, the *Bengal Weekly Messenger*, and likewise the *Calcutta John Bull*, (all published in Calcutta) have unequivocally advocated the repeal of the tax system, and shewn its impolicy and inhumanity. The *John Bull*, who will not be suspected of undue partiality to Missionaries, in an editorial article under date Nov. 1st, 1825, among many other very just remarks, observes—“Adverting to the fact, that the tax *humanely* imposed by Government with the view of discouraging the pilgrimage, has become *the very means of perpetuating it*, and been even converted by those who have a selfish purpose to answer, in keeping it up, into a proof that the Christian Government of India recognizes the divinity of Juggernaut, and believes in the virtue of a pilgrimage as expiating human sins, he (the Editor of the *Friend of India*) proposes, and we *certainly concur with him, to abolish the tax altogether, and to leave the Hindoos free to go or not, as they please, on this pilgrimage.* Nothing, we are persuaded, would more effectually tend to lessen this resort of pilgrims to this celebrated seat of superstition, than *the total indifference of Government to the practice.* The tax imposed upon the pilgrims, when found (as we believe it is) ineffectual as a check upon the practice, *ought without delay to be abrogated.*”—Ah, John, thou hast said many hard things against the poor Missionaries in India, surely they will now forgive thee ; I forgive thee from my heart, and give thee my hand, as now speaking like a Briton, a Philanthropist and a Christian.—I am wearied with writing, but my heart is enlarged to plead before a humane and Christian public for the Suppression of British support of idolatry in India, the permission of the Suttee, of Ghaut murders, and other abominations. Hoping to address an Appeal to the Inhabitants of Great Britain upon the subject of this letter, I forbear at present farther to enlarge. May every British Christian soon regard as it respects idolatry in the East, the injunction of Scripture—“Touch not, taste not, handle not.” I am, in promoting the welfare of India,

Your fellow labourer,  
J. PEGGS.

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## DOMESTIC.

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### PROTESTANT SOCIETY

*For the Protection of Religious Liberty.*

WE regret that our limits will not permit us to print Mr. Wilks’s long and interesting speech, at the Anniversary of this Society, on May

13th. The grievances of which Dissenters have yet to complain were depicted with Mr. W.'s accustomed eloquence, and illustrated by references to numerous cases which have come under the consideration of the Committee during the last year. They comprise the exaction of poors' rates, Sunday tolls, mortuary fees, disturbances of public worship, refusals to bury the dead, and other grievances of different kinds. It is most gratifying to learn that the interference of the Society has proved effectual in numerous instances, in restraining oppression and shielding the oppressed. We can only find room for one extract:—

The subject of Registration of *Baptisms* and *Births* is a point on which Dissenters and Methodists naturally feel a deep concern. It was long supposed that the registration of Births at Dr. Williams's Library, and of a Baptism by a Dissenting minister, was equal evidence of a Birth or Baptism with a Registration of a Baptism in a Parish Register by a minister of the Established Church. An act, now repealed, that passed and imposed a stamp duty on those registers of births and baptisms by Dissenters, confirmed the hope. But a contrary decision has been pronounced by the Court of Chancery, as well as by the Ecclesiastical Courts. Great dismay has been consequently spread among dissenting congregations throughout the country. That dismay is excessive, since such registers, although not equally availing with parochial registers may materially assist as evidence in any cases of litigated claims. Yet it is highly important that other security should be obtained. Parochial registers, as far as they extend to baptisms, are regarded as public records, and examined extracts from them are admitted as sufficient proofs on the matters to which they apply. But dissenting registers and entries at the Library of births are but secondary evidence, and the original books or entries must be produced, and other testimony must be given as to the signature of the parties and their identity to render them availing; and from which, in many cases, Baptists also, who never baptize their infants, are precluded from the benefit of parochial registers which extend only to the baptized. To obviate such inconveniences, and meet the wishes of numerous congregations, the Committee have communicated with the Government, and sought the

attention which the great body of Dissenters and Methodists are entitled to expect. Their sanction they thought desirable before any appeal was made to the Legislature for relief; and the liberal respect they have ever experienced from Lord Liverpool, Lord Bexley, and their Ministerial friends, encouraged confident expectation of just support. In such application they felt more confidence, as in cases of Settlement, Entries of Baptism are not evidence of birth, for in a recent case Mr. Justice Bayley had decided that an Entry of Birth in a Register of Baptism, was not evidence, as the present entries of Baptism not only supply no proof of birth, but are much less useful to supply proofs of descent and identity than they might be made; and as all classes, whether Churchmen or Dissenters are interested, that on this matter some improvements should occur. The remedy we propose, avoiding all interference with Registers of Baptisms, and thereby leaving Clergymen and Dissenting Ministers in possession of their present rights, is to obtain a voluntary registration of Births, as a Civil and not Ecclesiastical affair. Such Registers are to contain ample information of the parents of the children, and the day of their birth, and being duly verified and entered, shall be regarded as public records belonging to the State. Of those records, we propose that the Clerks of the Peace in their several cities and counties should have the care, and that for certain small fees they should make the entries and supply copies and information in forms to be prescribed. As the Registry would be optional, no person could be thereby vexed, and as no interference was contemplated with baptisms, no ecclesiastical persons could complain, and security might be obtained by parents as to their children, which would lessen future litigation and relieve the anxious heart. Lord Liverpool made no objection to the measure, and appeared willing to lend it his concurrence; but at this time intimated that it belonged particularly to the province of the Secretary of State for the Home Department. An interview was obtained with Mr. Peel. It cannot be said that he greeted the suggestion with the same cordiality as Lord Liverpool had shewn. Mr. Peel hesitated much about the expediency of the proposed alteration; he said he should be obliged to consult many persons—declined to legislate on a matter so important without much consideration—but at last doubted whether a universal Registry of Births should not be required, and, by compulsory enactments, be enforced. The result was, however, a promise, that when Parliament was dissolved, he would give the matter more attention, and either bring forward a Bill in the next Session, or apprise the Society of the objections



he entertained. That communication the Committee will await, and expect that propositions so just and needful cannot be repelled; but if that expectation be disappointed, they must apply to the Parliament for their protection, and trust, that although they may meet some rocks and shallows in their course, and find some ebbing currents or opposing gales, they shall obtain the co-operation of the deputies and all their Rev. friends, and be enabled to steer the vessel securely into port.

I had intended also to refer to America; but to South America only, can I allude.—The inhabitants of Peru, of Mexico, of Colombia, evince a firm determination to support the cause of liberty. The conduct of Doctor Rodriguez, I must announce. That distinguished scholar proved how much may be effected by the persevering efforts of one man. He had taught during 40 years at the College of Lima, and during that period had instructed many of those great patriots who have since eminently assisted in breaking the Spanish yoke. Devoutly a Christian, he had dared, 30 years ago, to oppose the Inquisition. He had inculcated at the period of imprisonment and death, the general principles of freedom. He had given to his pupils the works of Locke, and Montesquieu, and Tilagiar, prohibited by the rulers in Church and State; and when, at the age of eighty, venerable alike for his sentiments and years, he was led into the Hall of Deputies, he there avowed his firm and cordial Christian faith; but advocated with earnestness the principles of Religious Liberty. He implored the Deputies to repudiate from their Constitution, a declaration that the Roman Catholic religion alone should be the religion of the State, and concluded a pathetic and eloquent appeal, by deprecating any union between the Church and State; but if some declaration must be introduced, expressed his wish, as his dying effort, and with his blood, to inscribe "The Religion of Jesus Christ is the Religion of this State."—His effort did not succeed, and he prepared a protest against the exclusive declaration, and it is consoling to know that nine Catholic Priests were among the persons by whom that important Protest was subscribed. In the Constitution of Colombia no declaration on the subject of religion has been introduced: and it is reported, that at Carthagena the foundations of a Protestant Church are already laid. Perfect independence of the Curia of Rome is even designed by the Catholic Hierarchy, and able works on that subject are prepared and read. In Mexico, the Government are resolved that in every village of that great State, there shall be a printing press and a Lancasterian School: and where schools and printing presses flourish, the

power of darkness must yield to the influence of light. Already from that Continent the Inquisition is expelled; the saloon of the Inquisition is appropriated to a Lancasterian school; and desirous of translations of our ablest works, their statesmen wish for institutions that shall render their ocean and rivers sacred to learning, as the Ilyssus and the Tiber, and shall perpetuate or diffuse throughout those regions the love of freedom and the light of truth.

The Marquis of Lansdowne rose amidst loud cheers of the assembly, and said—I feel that it will be impossible for me to quit this room, without expressing the deep sense I entertain of the much too flattering terms, in which the Resolution you have just carried has been penned. The only return I can make, for the kindness you have evinced, is, to state with that sincerity which has justly been described as the first of virtues, the real and heartfelt satisfaction which I feel, in finding myself honoured by the situation in which I now stand, in a Meeting dedicated to the noble purpose of protecting Religious Liberty. I entreat you to feel assured that if I have come here to day by invitation, on a day which may, perhaps, rather be considered as a day of review, I shall not be found wanting among you without invitation, on the day of combat. I say combat, for I will not honour with the name of conflict, that series of petty persecutions, that little warfare of hostile, but I trust of impotent religious intolerance, which has been described in the speech of your most eloquent and able Secretary. I will not allow myself to think that you can be endangered, by that fire of petty musketry with which you are now assailed, while I remember how your forefathers so nobly withstood all those sufferings, to which they had been exposed in different times, and in defence of their religion and their country, from the heavy cannon fired by an intolerant, a bigoted, a persecuting, and therefore a wicked Government. In this country you have the law with you, and I hope you will soon have it more so; and while I shall not be expected in this case to express a definite opinion, with respect to any particular measure on which, in another place, I may be called to legislate, after having there heard all that then can be urged for and against such measures, still I trust that I may appeal to your observation of all my public life, and may ask whether you do not anticipate that my conduct will, upon all those matters, be determined by a desire upon every occasion, as the opportunity shall arise, to preserve and to secure the most inestimable blessing which a subject of a free country can possibly enjoy. I assure you that it is with great pleasure that I behold the Meeting of to-day, not only because it affords a great and

useful facility for procuring information which is essential to you all, and of obtaining the enjoyment of those rights common to you all, but also because I think the free interchange of opinions between persons differing in some shades in their religious opinions, but uniting in the worship of one Saviour and of one God, is in itself attended not only with great temporal, but, but if I may be allowed the expression, with great spiritual advantage. You not only learn to cherish your own peculiar principles with increased anxiety, but also to regard the principles of others with augmented liberality, and to revere those great principles in which all who address one Providence must certainly unite. With sincerity I repeat, that as it regards every relation which I can fill to society, I am proud to find myself here this day. As a *man*, I feel anxious to unite in preserving to others that right which I wish to preserve for myself—a free exercise of my own intellect, that first great gift of Providence to man! As a *political member of society*, I feel anxious that the blessings of the constitution under which I live shall be extended, without distinction, to all; and that the attachment of all its subjects shall be riveted by that which can alone consecrate and confirm attachment—a participation in all the rights and privileges of the land. And such a participation I would extend to all, and to those who differ from me most, I would extend it in the greatest degree, because I believe that such participation will be finally the greatest corrective of all false opinions, and the bond by which all opinions may be bound together in the common cause of Christianity. I have said thus much as a man, and as a member of the political society in which I live; but I also feel that I am a *Member of the Church of England*—And as a member of that Church, I must add, that I particularly feel that her interests are concerned in connecting her existence with the sanction of a free exercise of religious worship throughout the empire. I am far from thinking that she can with propriety, or even safety, rely upon the rotten props and the treacherous defences of penalties imposed upon consciences, and of premiums held out to hypocrisy. She owes it no less to her safety than to her fair fame, to rest her existence and prosperity, protected as she ought to be, since established by the law, upon the broad basis of religious freedom, and by allowing men to approach their God through that medium they may think best calculated to the honour of his name, and above all, by securing to every man that liberty of conscience, and liberty of thought, which is not only

but of which we may also add,

“Which whose tastes can be enslaved no more.”

I will now take my leave, which I should not have done so early, was it not that my family are in the country, and through which I have attended with some inconvenience to myself. Deeply impressed with the able and forcible arguments I have heard employed by your very eloquent Secretary, and by the multitude of facts which he has stated, from all which there can be but one conclusion drawn—the importance of the cause which this Society advocates to the safety and prosperity of the country.

Lord Dacre, and the Rev. Messrs. Morrison, Adkins, Platt, Mark Wilks, Orme, and Dr. Brown also addressed the meeting.

The following were the Resolutions proposed and adopted:—

1. “That the meeting continue to adhere to the fundamental principle of this Society, consisting of Members of the Established Church, and of several hundred Congregations of Protestant Dissenters; that it is the right and duty of every man to worship God according to his conscience; and that every attempt, by Temporal or Spiritual authority, by bounty or exclusion, by rewards or punishments, by praise or contumely, to violate that right, is a tyrannous assumption of power, which freedom, truth, and piety disclaim, and which the wise and good, of all denominations, disapprove and condemn.

2. “That while the meeting learn with satisfaction that the existence and efforts of the Society have certainly produced great advantages; yet they perceive with regret, that unjust demands of Ecclesiastical Dues; improper attempts to assess places of Religious Worship to Rates for the Poor; incorrect requirements of Turnpike Tolls; unlawful refusals to read the Burial Service over the dead; riotous interruptions of Public Worship; and many acts of Clerical, Magisterial, and official oppression, demonstrate a continued necessity for this Society, and recommend it to renewed and hearty support.

3. “That while this meeting approve of the postponement by the Committee of any application to the Legislature for the Repeal of the Test and Corporation Acts during the present short Session of Parliament, and amid the financial distresses of the country, yet they trust neither the Committee nor any other friends to religious freedom among the members of the Established Church or Protestant Dissenters, will ever forget the existence of those Statutes, nor neglect any fit opportunities for strenuous, extended, and persevering attempts, to obtain the abrogation of laws, dishonourable to a free and enlightened people; debasing the Sacrament

“Unsung  
By poets, and by senators unpraised,”



of the Church, needless and inefficient for its protection, and degradatory to a vast and increasing body of honourable, loyal, patriotic, independent men.

4. "That while this meeting would allay the excessive anxiety manifested as to the Registration of Births and Baptisms among Protestant Dissenters, since their present Registrations are useful and convenient, yet they much approve the application of the Committee to his Majesty's Government for the establishment of a public and authorised, though optional registration of Births, which including Methodists and Dissenters of all denominations, would obviate many existing evils, and place them, in a matter obviously important, in a situation equal with the members of the Established Church; and they direct the Committee not to relax in their exertions, till they obtain from Government and the Parliament just and much-needed relief.

5. "That this meeting applaud the co-operation of the Committee in the noble and benevolent attempt, by prudent and progressive means, to terminate the existence of Slavery in the British colonies; commend the assistance afforded to the persecuted in the Isle of Man; their interference in behalf of the Dissenters and Methodists in Canada, precluded from the rights which Catholics, Episcopalians, and Presbyterians enjoy; and their efforts to obtain redress from the claims of the Clergy to read only part of the burial service of the Church at their discretion, and to refuse it entirely to those who are unbaptized; and enjoin the Committee to persevere in all those efforts which by diminishing the vexatious irritations of misapplied authority, will really promote truth and charity, and extend freedom, comfort, and Christian brotherhood, among all mankind.

6. "That as the continuance and progress of Religious liberty in the British isles, and the removal of existing wrongs, and attainment of relief and right, may mainly depend on the future representatives of the people in the Commons' House of Parliament, this Meeting feel it due to their forefathers, who struggled and died in the cause of freedom; to themselves, who desire its triumphs; and to posterity, who shall be blest by its success, to entreat the Ministers and Members of their Society, and all friends to liberal principles throughout the empire, at the approaching General Election, not to compromise those principles, and avowedly to bestow their influence and their votes, only on candidates of congenial spirit, who approve an universal education, the circulation of the Scriptures, and the repeal of the Test and Corporation Acts, and who will promote improvement, peace, and Civil and Religious Liberty throughout the world.

7. "That the Committee, composed of

equal numbers of Ministers and Laymen, are well entitled to continued confidence and esteem, for their active, but judicious—zealous, but prudent attention, to the numerous and important affairs that have required their exertions, and that the following Gentlemen, with the Treasurer and Secretaries, be requested to act as the Committee for the ensuing year:

Rev. Jos. Fletcher	David Allan, Esq.
W.B. Collyer, D.D.	Wm. Bateman, Esq.
Geo. Collison	J. B. Brown, Esq. LL.D.
F. A. Cox, D.D.	James Emerson, Esq.
Thos. Russell	James Esdaile, Esq.
Alex. Fletcher	Thomas Hayter, Esq.
R. Hill, A.M.	Thomas Wilson, Esq.
Thos. Jackson	J. Pritt, Esq.
W. Newman, D.D.	William Townsend
W. F. Platt	Matt. Wood, Esq. M.P.
J. Lewis	Thomas Wontner, Esq.
John Styles, D.D.	Thomas Walker, Esq.
Matthew Wilks	James Young, Esq.

8. "That the Meeting again present their thanks to Robert Steven, Esq. their excellent Treasurer, and express their wish for the happy continuance of a life long and honourably devoted to useful and benevolent designs.

9. "That to the Secretaries, Thomas Pellatt, Esq. and John Wilks, Esq. the Meeting renew, with increasing cordiality, their often-reiterated acknowledgments for the disinterested, persevering, and intelligent efforts they have made to defend the defenceless—to resist oppression—and to maintain the great and good cause which the Society is formed to promote.

10. "That this Meeting greet with gladness the favour conferred on them by the spontaneous presence of their former Chairman, the Right Hon. Lord Dacre, on this occasion, and cordially renew their former expression of gratitude for his habitual support of the great cause they have met to protect, and of their confidence that he will live and die the friend and advocate of Civil and Religious Liberty throughout the world.

11. "That this Meeting rejoice in an opportunity, publicly to express the profound and grateful respect to their Noble Chairman, the Right Hon. Marquis Lansdowne, which has been inspired by his private character and public worth; and assure him, that his dedication of high talents to the welfare of his country—to the maintenance of freedom—and to a general amelioration of the destinies of man, has obtained for him admiration and love—confidence—renown—and unpurchaseable praise."

[By the request of the Committee we state, that Donations are needed and may be transmitted by post to the Treasurer, Robert Steven, Esq. Upper Thames Street; or, to either of the Secretaries, Thomas Pellatt, Esq. Ironmonger Hall, or John Wilks, Esq. Finsbury Square: to the latter of whom applications should be addressed. From

each congregation in England the annual contribution expected is two pounds, and from each in Wales one pound. The subscription became due at Lady-day last.—Country Ministers or their friends will always be received with pleasure by the Committee, at their meetings, at Batson's Coffee House, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.]

#### NAVAL AND MILITARY BIBLE SOCIETY.

ANNUAL Meeting, May 9, at the Freemason's Tavern. Lord Gambier in the chair.

Major Close, the Secretary, read the Report, which contained a very interesting account of the proceedings of the Society during the past year, and appeared to give great satisfaction to the Meeting.

Major-General Ord, Captain Noel, Captain Maynard, General Peachey, Captain Bazalgette, Rev. J. W. Cunningham, and other Gentlemen addressed the Meeting; we make room for one extract :—

*Captain Parry*, said, that he felt a deep and lively interest in the proceedings of the Meeting. He wished to make a few remarks on the interesting and important object which had called them together. On the paramount and overwhelming importance of religious instruction in general, it was unnecessary for him to make any remarks, but he would confine himself to its effects on sailors only. He had heard it asserted, that religious instruction was incompatible with the temporal duties of seamen. He was prepared to prove the contrary. He had had the honour of commanding British seamen under circumstances of great peculiarity, and which required on their part the most rigid attention and strict discipline. The attention of the men he attributed to the endeavours that had been made to improve their religious character, the result of which was highly gratifying and satisfactory. It incited them to the performance of their several duties, from the highest and most powerful of all motives. The best seamen on board the *Hecla*, were those who felt most seriously on religious subjects. He, however, did not measure the importance and utility of the Society by the temporal benefits it conferred, but rather by the spiritual. The two objects so far from clashing, were inseparably united, and by bettering the spiritual condition of our seamen, they were but consulting the interests of our beloved country. It was impossible for rational creatures to be engaged in a higher or nobler purpose. He trusted they would not relax in their exertions until they had placed a Bible in the hands of every British sailor and soldier, and its important truths were deeply impressed on their hearts.

#### PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

THE Eighth Anniversary of this important Society was held on the 8th May, at the city of London Tavern, the Right Hon. Admiral Lord Gambier, K.G.C.B. in the chair.

The great room was completely filled with the respectable supporters of the Institution. The Rev. J. Crombie engaged in prayer, and the Rev. James Vautin, one of the Honorary Secretaries, read the Report, which contained many striking testimonies to the success of the measures adopted by the Society.

Captain Butler, the active surveyor for Lloyd's, wrote to the Treasurer a letter, from which the following is an extract :

"SIR—As Shipping Surveyor to Lloyd's, it has been my daily practice to be on board from ten to twenty vessels, of all classes, throughout the year, say, from London Bridge to Woolwich. In my conversation with many of the Masters relative to the conduct of their crews, I have received a very favourable report of their moral conduct, which I conceive to be attributable, in great measure, to the benefit experienced by the sailor from reading various little tracts, at present so much distributed; and further, to the attendance which many of them have given at the Floating Chapel, and which I do not hesitate to assure you, I conceive to be of great benefit to the country."

A pious Lieut. R. N. now in command of a merchant vessel, thus writes :—

"I beg to state, that the books lent by the Society were read by the ship's company, and more than once exchanged during the voyage.

"It is my firm belief, that ultimately the wishes and efforts of the Port of London Society will be decidedly rewarded, by effecting a gradual and lasting change in the morals of Seamen.

"From an intimate connexion with Seamen for twenty years, I have some knowledge of their characters; and to contrast what it was, with what it, now, in many instances, is, one might almost be led to believe, that the sailors of the present day are a different species of men."

A Captain in the West India Trade wrote to the Treasurer thus.—Speaking of his first voyage, when he had a pious young man as a mate, he says :—

"I commenced, before I left the channel, the plan which you have, in the Devotional Assistant, so strenuously recommended.—My cabin was always prepared for their (the sailors') reception a little before eight in the evening, and then the bell was struck immediately. I generally found some of my people reconnoitring to see if there were any extra light on the cabin table, so that I had

seldom to send them word that I was waiting.—We were between five and six months on the voyage, and during the whole time I had but one instance of insobriety in any individual on board, and I scarcely heard an oath during the whole voyage.

"My second voyage was to the same colony; but the mate (not the mate of the first voyage) abused my confidence; in my absence in the colony, had been continually intoxicated, and, as a natural consequence, the ship had been in confusion. I engaged another mate, but the mischief unfortunately was already done.

"On my return homeward, my cabin, as I had expected, was very thinly attended, even on the Sabbath; till at length I did not muster above half a dozen, including boys; and just in proportion as praying ceased, swearing prevailed; and insubordination, idleness, and vice, were substituted for that order, activity, and harmony, which I had the happiness of witnessing during the preceding voyage."

Mr. Alderman Brown moved, and the Hon. Captain Geo. Gambier, R.N. seconded the resolution to approve and circulate the Report.

Captain Banks, R. N. and the Rev. Professor Shedd, from New Orleans; the Rev. Mr. Philip, late of Liverpool; Capt. Cooke, of the Cambria (whose excellent skill and humane bravery saved, under God, the crew of the unfortunate *Kent*), W. Cooke, Esq. and the Rev. Charles Hyatt, moved and seconded the several resolutions.

R. H. Marten, Esq. shewed his account to be £136 10s. 10d. in debt, and read a list of subscriptions and donations toward the liquidation.

The Right Hon. the Earl of Clarendon, in an impressive speech, bore his testimony to the importance and success of the Society, and its valid claim to liberal support.

The Rev. Wm. Thompson, A. M. (of the Church of England) expressed his earnest wish for the Society's prosperity, and proving his sincerity by a handsome donation, moved the thanks of the meeting to the Noble and Gallant Chairman, which was seconded by the Treasurer, and passed with acclamation.

The Noble Chairman, in reply, repeated with affecting solemnity, mingled with a marked cheerfulness of expectation, the well-known hymn, beginning,

"Come let us join our cheerful songs."  
On the following day, and in the pulpit of THE FLOATING CHAPEL ON THE THAMES, the Rev. Jenkin Thomas and the Rev. Wm. Ellis, preached to crowded congregations; the latter from, "Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations."

This respected Missionary, lately arrived

arrived from the Islands of the Pacific, narrated very many interesting incidents relating to the natives of those Islands, and especially dwelt upon those which manifested the influence which the characters of British seamen had upon the natives. When they were serious, they were invited to their houses and entertainments, and especially to their meeting for religious exercises of worship; but when found licentious and immoral, they excited disgust and aversion.—This useful and pious Missionary declared, from the experience of many years, that the cause of Christianity met more obstructions from the conduct of irreligious seamen, bearing the Christian name, than from any reluctance among the Heathen. And from this conviction, he felt an increased attachment to the Port of London Society for promoting religion among seamen, because that he was penetrated with the truth, that it is of more importance than is generally believed to the success of Missionary efforts among the Heathen.

#### NOTICES.

The Rev. Dr. Newman has resigned his office as President and Theological Tutor of the Baptist Academical Institution at Stepney.

The Rev. Daniel Gould has resigned the pastoral office at Lincoln, and accepted an invitation to preside over the church at Dunstable.

We are informed that the Rev. James Hoby has accepted an invitation to undertake the pastoral charge of the church at Weymouth.

The Eighth Annual Meeting of the Bristol and Bath Auxiliary Baptist Missionary Society will be held in Bristol the 2d week in August. The particulars shall be given in the next Magazine. Rev. Robert Hall and Dr. Marshman, from Serampore, are expected to preach.

#### DISTRIBUTION OF PROFITS.

At the Half-yearly Meeting of the Proprietors of the Baptist Magazine, held June 23, the following sums were voted to poor Widows of Baptist Ministers:

E. S. ....	£5	A. C. ....	£5
E. B. ....	5	S. D. ....	5
M. M. ....	5	M. A. ....	5
N. W. ....	5	A. ....	5
S. W. ....	5	E. B. ....	5
J. S. ....	5	M. C. ....	5
H. M. ....	5	S. M. ....	5
E. B. ....	5	W. ....	5
A. E. ....	4	B. ....	5
H. C. ....	5	S. S. ....	5
H. B. ....	5		
M. G. ....	5		
			£ 109



## MONTHLY REGISTER.

## FOREIGN.

It seems that in *France* the Jesuits are rapidly gaining ground, under the powerful patronage of a weak and superstitious king. In various parts of that country, *Missionary Priests* are strenuously exerting themselves, with a view to procure a revival of Popery, even in its wildest and most monstrous absurdities. At Rouen, these attempts have excited serious disturbances. We should suppose that the French population are much more inclined to *infidelity* than to superstition.

The reign of anarchy still prevails in *Spain*. It is said, we know not with what truth, that the Emperor of the Brazils has resigned his pretensions to *Portugal*, intending to satisfy himself with his Western dominions. Moderation is a rare virtue among sovereigns, and oftener exercised from fear, or other interested motives, than from choice: perhaps, in the present instance, the old proverb has been remembered—"A bird in the hand is worth two in the bush."

The Empress-Dowager of *Russia*, widow of the late Emperor Alexander, died May 16, having survived her consort but about five months.

The *Greeks*, notwithstanding the fall of Missolonghi, are by no means disheartened. The National Assembly has published two energetic addresses to the people, dated April 28, declaring "their unanimous and undivided determination to live and die amidst all the chances of war, in firm adherence to all the precepts of the Christian religion, in defence of which they have shed torrents of blood and tears in the face of their country; and that they will unceasingly struggle to deliver Greece, which a long despotism has polluted and enslaved, and which barbarism has profaned." Lord Cochrane is gone to their aid, at the head of a strong naval force; and a letter has been addressed

by him to Mohammed Ali, Pacha of Egypt, signifying his intention to exert himself to the utmost in defence of the oppressed Greeks, and urging the Pacha to withdraw his forces, and confine his efforts to the improvement of his own subjects. For the sake of suffering humanity, we cordially wish his Lordship success.

We state with much regret, that hostilities have recommenced with the *Burmese*. Treachery on their part, and a refusal to ratify the treaty of peace, are said to be the causes of this much-to-be deplored event.

## DOMESTIC.

The Parliament was prorogued May 31, and dissolved June 3. Since then, the country has been engaged and agitated by the bustle of a General Election, which is now nearly over. Severe contests have not been very numerous. The *No Popery* cry has been raised in several places, and not without effect: of its propriety or impropriety, we shall offer no opinion. One circumstance may, however, be mentioned. The Roman Catholic Archbishops and Bishops of England have published a 'Declaration,' similar, but more lengthened, than that recently issued by their brethren in Ireland. Like the latter, it is an attempt to varnish over the offensive articles of their creed, and to prove that Popery is harmless. An Address, signed by the Roman Catholic Peers and principal Gentry, accompanies the Declaration, and is designed to recommend it to the Protestant community. We shall probably recur again to this subject, and shew, by comparing this Declaration with the Decrees of the Council of Trent, that Popery is the same now as in the *sixteenth century*, unaltered and unimproved.

We fear that the pecuniary embarrassments of the country continue to press very heavily on the mercantile and trading branches of the community.

## IRISH CHRONICLE,

JULY, 1826.

THE Annual Meeting of the Baptist Irish Society, was held on Friday the 23d ult. at the City of London Tavern, and was very numerous and respectably attended. After a hymn had been sung by the Assembly, and prayer by the Rev. Mr. Upton, the Rev. Mr. Ivimey stated, that Mr. Butterworth was unable to attend from indisposition, and therefore proposed that Lieutenant Gordon, of the Royal Navy, a friend of Mr. Butterworth, and a Gentleman well acquainted with Ireland, should take the Chair. The proposition was unanimously agreed to.

Lieutenant Gordon expressed his deep regret that Mr. Butterworth was not present, both on his own account, and that of the Meeting; for, although he yielded to none in zeal for the objects of the Society, he felt the difficulty of the duty to which they called him. He considered, however, that this was not a matter depending upon the talents of an individual; it was to the Christian cause, and the Divine influence, to which he trusted, otherwise he would not have occupied the situation of their Chairman.

The Secretary read the Report. Its import, very generally given, is as follows. It adverts to the Report of the Irish Education Committee, printed by order of the House of Commons, in which the strong distrust of the Roman Catholic Clergy, with respect to the objects and proceedings of the Irish Baptist Society, is mentioned upon the evidence of the Rev. Mr. West, of Dublin.—The Report thus proceeds:—

The most important event in regard to educating the peasantry of Ireland, which has occurred in the last year, (or, perhaps, at any period of our national history,) is the printing of a voluminous report by His Majesty's Commission, "On Education in Ireland, by order of the House of Commons."

"The Commissioners, by whom this Report has been prepared, examined the Rev. John West, of Dublin, the Secretary in Ireland, from whose answers to the questions proposed, the following account is given of the Baptist Society:

"After giving a statement from our Annual Reports of the general objects of our Society, the number of our schools, &c. &c. p. 82, the Commissioners say, This Society is opposed by the Roman Catholic Clergy, equally with the London Hibernian Society. The principles of both are the same; and as there is little, if any, difference between their practice, the observations which we have made upon the schools of the London Hibernian Society, apply to those of the Baptist Society in all respects. Again, p. 90, it is added, We found that the London Hibernian and Baptist Societies were so conducted, as to excite a greater degree of distrust on the part of the Roman Catholic Clergy, than any of the others. It is true, indeed, that general directions are given by these Societies, that no attempt shall be made in their Schools to instil Protestant doctrines into the minds of the Roman Catholic children. Their chief object is, to give them Scriptural instruction. They are required not only to read the Scriptures in the Schools, but to commit considerable parts of them to memory; for which purpose, it becomes necessary that they should take the books to their respective houses. Scripture reading, by the children of all ages, is the predominant and almost the sole object of instruction; and it is the avowed wish of the Directors, that the children should thus obtain for themselves an acquaintance with the doctrines of Christianity, without reference to any particular form of creed or worship.

"The opinion which is formed by the Roman Catholics of the character and

intentions of the London Hibernian and Baptist Societies, must naturally be the result of a consideration of the whole, and not a part of their proceedings; and in this view, it is important to observe, with respect to the London Hibernian Society, that the circulation of the Holy Scriptures generally in Ireland, is one of the declared objects of the Society; and that it also employs a class of Readers who are constantly engaged in travelling through those parts of the country which are inhabited by Roman Catholics, and in reading and expounding to them the Scriptures. So, likewise, with respect to the Baptist Society, its declared object is not only to establish schools, but to promote the Gospel in Ireland, by the employment of Itinerant Preachers, and by the distribution of Bibles and Tracts, either gratuitously, or at reduced prices."

"The Committee need scarcely remind the members of the Society, that their agents in Ireland have always been enjoined to confine the instructions in the schools to the Holy Scriptures, as the only school-book, for the purpose of shewing, that while they had no wish to proselyte the Roman Catholics to their own party, they certainly expected that by those means the Protestant doctrines, would, in many instances, be embraced. That the Society should have been opposed by those who object to the circulation of the Scriptures, and to persons being employed in reading them to others, is by no means surprising; nor is it wonderful that the Clergy of the Church of Rome should endeavour to counteract their operations.

"The Commissioners say (p. 90) 'The Roman Catholic Clergy, however, do not rest their opposition to these Societies on the ground that proselytism has actually been effected by them, but on the allegation that such is their object; that such is the tendency of their schools, and that such might be the effect of their system if it were allowed to prevail.' It will afford gratification to the Members of the Society to learn from this document, the Commissioners were satisfied that the chief object pursued by the Society has been in strict accordance with their often avowed principles, to give the children in the schools Scriptural instruction; and in order to the attainment of this, that the children are required to read the Scriptures in the schools, and to commit considerable parts of them to memory. The Committee are so fully convinced that Scriptural instruction is essential to the moral and

religious improvement of the scholars, that they could never consent to employ the funds of the Society for the support of any schools, in which the reading of, and committing the Scriptures to memory, are not made indispensable, whether the children are of the Roman Catholic or the Protestant Religions!—Should the progress of this Society be, on this account, impeded by the opposition of the Roman Catholic Clergy, which has been the case in many instances, the future Committee, it is hoped, will resolutely persevere in the course hitherto pursued, not doubting, but a divine blessing will protect the schools, and render such instructions abundantly useful in promoting the present and future welfare of the children who attend them."

The Report proceeds to mention several instances of the beneficial effects of the proceedings of the Society, with respect both to parents and children; and to the very useful labours of their readers and expounders of the Irish Scriptures, of whom the Society have thirty-five in their employment, nine being engaged as itinerant readers and expounders, the rest as Sabbath readers only; the expence for the whole being £400 annually; and the Committee ask, whether such a sum could be more beneficially expended? The Report then details various instances of the effects produced by the labours of these readers, and the diffusion of the Scriptures, and objects to the plan recommended by the Government Commissioners, of having two masters in the same school—one Catholic, the other Protestant—to teach the children the catechisms of their respective persuasions. The Committee conclude by recommending perseverance in their original plan of instruction, which recommendations they might the more easily adopt, because, as they had never had any assistance from Government, the refusal of Government aid would not affect their funds.

The following Resolutions were then severally proposed, and unanimously adopted:

"1. This Meeting has heard with satisfaction, and attribute it to the Divine blessing, that the Society's schools have not been diminished; and that the number of the Irish Scripture readers has been increased; while it regrets that the receipts for the year have not been equal to the expenditure. Resolved, that the Report which has now been read, be adopted, and published.

"2. This Meeting being fully per-



suaed that the plan of instruction hitherto pursued in the Society's schools is the best adapted to promote the real advantage of the peasantry in Ireland—Resolve, that the Protestant version of the Scriptures be still used in the schools; that all Catechisms whatsoever be still excluded from them, and that the children of the respective schools, whether of Protestant or Roman Catholic parents, be still placed under the care of one master, who will be expected to observe scrupulously the above regulations.

"3. That the best thanks of this meeting are presented to Mr. W. Burls, jun. who, on behalf of his much-esteemed and afflicted father, has fulfilled the duties of Treasurer to the Society, and that he be requested still to afford his valuable assistance; also, to the Rev. Messrs. Ivimey and Pritchard, its Secretaries, and that they be respectfully desired to continue their services.

"That the cordial thanks of the meeting are due, and are hereby presented to the Gentlemen who composed the Committee the past year; and that the following be the Committee for the ensuing year, viz :

Messrs.	Messrs.
William Bailey	Samuel Jackson
Gilbert Blight	John Low
John Brown	Stephen Marshall
N. Bosworth	William Napier
J. M. Buckland	Richard Nichols
Wm. Burls, jun.	William Paxon
Stephen Cadby	John Penny
John Chandler	Nath. Roberts
Wm. Cozens	Alex. Saunders
John Danford	W. L. Smith
J. Dawson	Robert Stock
John Haddon	Samuel Watson
Job Heath	and
Alexander Hill	E. Wilkinson

And that Messrs. Paxon and Wilkinson be the Auditors.

"5. That the grateful acknowledgments of the Society are hereby given to those Ministers who have travelled to collect for the institution, and to all those persons who have contributed by their exertions to provide the annual expenditure.

"6. That the most cordial thanks be given to the Chairman, for his conduct in the chair."

The Rev. Mr. Dyer, in rising to propose the first Resolution, stated, he was glad to find that, during the last year, the number of the Society's schools had not diminished, and that the number of the Irish Scripture readers had been increased, whilst he was sorry, at the same time, that the receipts for the year had

not been equal to the expenditure. It must be highly gratifying to the meeting, that notwithstanding the strong opposition to the schools, their number had not decreased; and it was matter of sincere gratification and congratulation that about 8000 Irish peasants should be in the course of instruction on the broad basis of Scriptural education; although some persons objected to this mode of instruction, it was only conveying knowledge to the Irish peasant in the way they would wish it to be conveyed to themselves and to their children. Their object and endeavour was, to diffuse the knowledge of the Sacred Volume in every quarter to which they could find access; and the Report shewed, from the effects, both on children and parents, that their labour had not been in vain. That this Society, and others of a similar nature, were of great use, not merely to those who were the immediate and direct objects of their exertions, but also did great good by exciting a spirit of benevolence in the particular local situations in which their schools were established, appeared from persons coming forward here and there to assist them in their labours. As an instance of this, he mentioned the fact of thirty thousand rupees having been given in India, from observing the good effects of such schools; and one individual, a native of India, was so struck with the advantages of such schools there, that he alone advanced twenty thousand rupees, or two thousand pounds sterling, for their encouragement. He mentioned this as a remarkable proof of the utility of their proceedings in stirring up a spirit of private benevolence. He next adverted to the great good done by their readers and expounders at so small an expence, and mentioned that similar effects had attended the labours of readers employed in Ceylon. These facts were antidotes against despondency. It was impossible for them to calculate the effects produced by their exertions in spreading the knowledge of the Gospel of Truth. He recommended the utmost discretion and temper in their proceedings and speeches with respect to Ireland. These proceedings were usually published and read with avidity; and the consequences would be more or less beneficial, according to the spirit which they displayed. Every speaker would remember, that the wrath of man worketh not the righteousness of God. Let no angry feelings be shewn, but let them adopt the spirit of Christ, which was love. It was by the brightness of his coming that idolatry would be dis-

pelled, and it would be in vain for them to hope to give additional light to the sun by their tapers.

The Rev. Dr. *Newman*, in seconding the resolution, observed, that Ireland had the utmost claim upon those who wished to propagate the Gospel; for this country owed a heavy debt, of many hundred years' standing, to Ireland, of which they could then pay off but a small instalment. Such a state of superstition—such a mass of abomination prevailed there, that they must undertake the labour of Hercules, and turn a river through the Augean stable—the river of the waters of life. Tracts, containing the sum and substance of the Scriptures, ought to be zealously distributed. Schools of the most valuable description ought to be established, not such as might be turned into synagogues of Satan, but such as would teach the way of eternal salvation. They ought to send itinerant readers and preachers to Ireland, and stationary preachers also. If they were servants of Christ, their labours ought to be subservient to his Gospel. They must remember that the war was that of Christ with Anti-Christ—a deadly warfare, in which the weaker party must yield. But they knew that Christ must prevail. They might despond, did they not know that their Patron was all-wise and almighty.

The Rev. Dr. *Marshman*, in proposing the second resolution, remarked, that the Society's plan of instruction was, of all others, the best calculated for the condition of the Irish peasants—that plan being the teaching of the Scriptures, to the exclusion of all catechisms, and the confiding each school to the care of one master. He felt some embarrassment, mingled with his exultation, at the sight of the meeting; and was apprehensive that, as he had only returned to his native land within these last six days, every thing that he said might not be exactly to the point. But although he had been for seven years a stranger to this country, he had been no stranger to the Society: He had found no opportunity of corresponding with it, because the hands of the Missionaries in the East had been full, and they had no time to spare. But the principle of this Society was that which guided their labours in the East; and they had regularly read its reports. There were three societies which they had had in peculiar regard in India. The first was the Continental Society. He had seen an account of its labours while he remained in India, and bade it

God speed. The continent of Europe ought to be considered as well as India; for the Popish subjects of the states of Europe were in a state of almost as deep darkness as the Hindoos themselves. The people of the Continent had peculiar claims on their sympathy, as they named the name of Christ; and none could object to the labours of the Society, except those who wished to retain the people in the thickest darkness. The Society, however, laboured under a great disadvantage; since they could not publish their acts and the labours of their agents, as might be done in India; since the publication would only be holding up the man of God as a work for the malice of their enemies. The second society to which he alluded was the Home Missionary Society. He did not mean to set one society against another; all ought to be supported. But there were certain societies, which some persons would think more worthy of support than others. All good societies ought to be supported, and the more they did, the more they would be able to do—the more they would rejoice; and although a man of seventy-five years of age should have begged himself in supporting such excellent objects, he would envy his feelings, if he were to die at the corner of a street. Such a man must have sown the seed which God would not suffer to fail. We know of many in India who had thought of nothing but accumulating wealth for themselves, and died poor in spirit. He did not mean to say that a want of liberality was a characteristic of the present times; on the contrary, he was astonished to see how the Lord had opened the hearts of the people within these last twenty-five years. It is impossible to enter upon the details of the valuable speech of this Reverend Gentleman, and we must therefore state very generally, that the Reverend Gentleman insisted that more had been done for the mission abroad, since so much had been done at home. The Society to which he alluded was, that for spreading the knowledge of the Gospel in Ireland. He was no friend to oppression, and wished all men to have the rights which God had given them. But all were agreed that their Catholic brethren in Ireland ought to be enlightened, so as to prepare them for complete religious liberty. He highly eulogised the wise and enlightened conduct of Government, and said, that the saints must, in point of fact, rule the earth. They must rule by their influence, for others would be sure

that they were safe when they followed them. The word of God was running through all quarters. The Established Church and the Dissenters often combined for the same religious objects, and a spirit of unanimity and firmness had evinced itself, which he was anxious to see always maintained. They ought to forget their little differences, when engaged in prosecuting one great and good object, remembering that the wrath of man worketh not the righteousness of God. The Act of Indemnity passed every year, showed that the Government was convinced that there ought to be no injurious restrictions among Protestants; and the Bible Society, supported by every Protestant sect, was ready to pour out its funds for the advantage of Protestant Christians of all denominations. He agreed, that from the time of Henry the Second to the present time, a mighty debt was due from England to Ireland, and he was glad to see them there that day so willing to pay it upon a principle of love to their Irish fellow-subjects—that principle, upon which so much had been done for their relief, both here and in India, when they were starving. This had done more to conciliate Ireland than all the measures of Government. The word of God was their only weapon, not only to enlighten, but to direct; but they ought to remember the advice of St. Paul, and act in every thing with such discretion, “that their good might not be evil spoken of.” All could not think alike, because some must have a deeper insight into the word of God than others. He was glad that the hostility which had once prevailed on account of some differences in shades of doctrine, had languished and almost vanished. In the mean time, let all hasten the period when all men would know and think alike. Let them go on together in their pious labours, without being discouraged, and in due time they would reap if they failed not.

*J. M. Buckland, Esq.* seconded the Resolution from a conviction that their plan of instruction was the best, and yielded the best fruits. The Irish were remarkable for their gratitude whenever they were convinced that there existed a sincere desire to serve them; and he mentioned an anecdote of a poor Irish-woman, who had obtained some small relief from him at Bristol, and who, in twelve months after came to him with a white rabbit, reared by her children, in order that it might prove a source of amusement to his children, since he had

been so good to her. Much might be expected from such a disposition.

The *Chairman* stated an instance of a school with two masters, in which the children found out, by their division, the distinction between Catholics and Protestants, and the consequence was a pitched battle between the children.

The *Rev. Mr. Davis*, one of the preachers of the Society, then said, that he had been ten years in that situation in Ireland, and would be happy to die there in the cause of God. He did not pretend to advocate the cause of the Society, for it had no need of any such service; but he dwelt at considerable length on the great advantages which the people of Ireland derived from the Society's schools, which were established in some of the most desert places, and instructed great numbers who would otherwise never have heard the word of God. If the schools were to fail in the populous towns, they would flourish in the places where a great proportion of the people were Catholics; who must, had it not been for the Society's schools, have perished for lack of knowledge. If the two men whom he had seen tried for setting fire to some premises, by which eighteen persons were burnt, had been instructed in their schools, it would have been impossible for them to have committed such a heinous crime.

The *Rev. Mr. Peggs*, from Orissa, moved the third Resolution, and detailed the proceedings of the Missionaries in that quarter, who had found means to establish various schools, of some of which even the natives were eager to undertake the management; and, for having leave to do so, had agreed to read and teach the Scriptures, and to throw away their idols. Schools had been established even at Juggernaut; and many schools for Europeans, as well as natives, were liberally supported, and the children taught there must soon become the instruments of great good. Human souls were precious, and what they did, they ought to do with all their might.

*Rev. Moses Fisher*, of Liverpool, said, It pleases God to make use of human instrumentality to accomplish his purposes in this world, while angels behold with rapture the conversion of sinners to Christ; men of like passions, with ourselves, are the agents whom God employs in this work of mercy. The heavenly treasure of the Gospel is put into earthen vessels, that the excellency of the power may be of God and not of



man. And, indeed, it is a great honour to be employed as instruments in promoting the glory of God and the best interests of our fellow creatures. May we be animated to persevere in the good cause by motives derived from the honour of God, and the glory of Christ; the value of the soul, the prayers of saints, and the praises of angels; by the joys of heaven and the pangs of hell. May we work while it is day, and aspire after the honour of being instrumental in saving a soul from death and covering a multitude of sins. We are assured that our labours shall not be in vain in the Lord.

The exertions of the Society have already been crowned with considerable success; during the last twelve years, upwards of 30,000 children and adults have received instruction. Useful itinerants have been sent into a field of labour, sinners have been converted, and churches planted and watered. Thirty-five Irishmen are employed in reading the Scriptures to the poor in their mother tongue, and in many instances the happy effects have been visible. The profane have become pious, the indolent industrious, and the rebellious loyal and peaceable. Surely, we have reason to thank God, and to take courage. The exertions of the Society have indeed been limited by its funds, but even on the ground of pecuniary aid there is great reason for thankfulness. It appears from the Annual Reports, that during the last twelve years, about £30,000 has been subscribed to promote its important objects; and for this sum, 30,000 children and adults have been instructed, and the itinerant ministers, and the schoolmasters, and Irish readers, have been supported. Surely, no one can accuse the Society with extravagance in its expenditure!—And from whence did this £30,000. come? Did it come from the funds of other Societies? No. It has been raised by voluntary contributions and congregational collections, including the pence of the poor and the mite of the widow. There have been some very handsome donations and legacies which we gratefully acknowledge; but the greater part of the money has been raised by small contributions. God has rained down showers of blessings; these showers have become like the little rills which run down the mountains and hills, till they have swelled into a river, which has watered some parts of the Sister Kingdom, and have made it to blossom as the rose. I conclude, by referring to the resolution which has just been moved, containing a vote of thanks to

the Treasurer and Secretaries. Allow me to say, that I have a great regard for these brethren, and that I highly prize their friendship, and that I am sure their laborious and disinterested exertions deserve hearty and unfeigned thanks; but, I will not put them to pain by speaking of them in their presence. Their witness is in heaven, and their record is on high.

The Rev. Mr. *Cramp* returned thanks for the Treasurer, and the Rev. Mr. *Ivimey* returned thanks for the Secretaries; and mentioned that he had received a box, containing a number of articles, accompanied with a note, of which the following is a copy:—"Silver or gold we have none, but such as we have we cheerfully give. Accept, we beseech you, the free-will offering of a few poor children in a charity school. To be given as rewards to the good girls in the Irish schools."

The Rev. Mr. *Kinghorn*, from Norwich, observed, that when he heard of the great good which had been done in different quarters of the world, by the exertions of such Societies as the present, it appeared to him as if he saw the day when the earth would be covered with the knowledge of the Lord, as the waters covered the sea. Their plan was excellent, and the effects must be corresponding.

The Rev. *Thomas Griffin*, of London. Mr. Chairman—Ladies and Gentlemen—To the Baptist Irish Society I am sincerely attached. I have been accustomed to use all my influence, consistently with other claims on attention, to assist the funds of this useful institution; and am happy to be able to say, that my friends have effected more in this way during the last than in any former year. Mr. Chairman, I love liberty—I wish that every insect which moves on the earth might advance without obstruction, while not injurious, in any direction it may instinctively choose; and that the birds of the air may "sing what heaven inspires, and wander where they will:" and therefore I am much attached to the Baptist Irish Society, because I wish the emancipation of the sister kingdom. It is not, Sir, deliverance from political disabilities unto which I now refer; but that emancipation which is moral—which will save Ireland from that domination of sin that issues in eternal death. I wish the bondage of ignorance to be untied that is before her eyes, that she may stand erect, and behold and enjoy the sun. There is a pious and benevolent man who attends my ministry, who has for

some years honoured me by constituting me the medium of conveying his annual bounty to several of our valuable institutions. He has not the command of his time, and is constitutionally unable to be present in any large assembly, and I, Sir, am quite willing to effect that for him which he is not able to do himself. When he sends his pecuniary aid to me for this and other useful societies, it is always accompanied with a letter replete with pious and benevolent sentiments. I hold in my hand at this moment an epistle from him, which I would now read were it not too long for the present occasion. But, Sir there are in it, and connected with it, some sentiments, some maxims, and rules of conduct which, perhaps, we shall do well to remember. Firstly, Sir, I am, from all he has communicated, quite of opinion that he does all he can for us. Let us all strive to emulate such an example. Let the children and young people—let the poor and the opulent—let the generous youth and those of advanced age effect all they are able for the good of man and the honour of God. And I wish, Sir, that with the chisel of truth it may be engraven on all our tombs, that we have “done what we could” in reference to the objects of the society, whose cause we now advocate, and all other good institutions. Secondly, Sir, my generous friend regularly perseveres in doing good. Every Monday or Tuesday evening in the week in which our Missionary Meetings are held, he sends his annual gifts; and so regular is he that the packet arrives very nearly at the same time in each year. This conduct it will be well for us to imitate. We should not only do good; we should continue doing it, until death lead us honourably out of the field of labour.—Thirdly, Sir, my kind friend acts for the good of all our most important societies. He annually gives me the pleasure of beholding a holy alliance of sovereigns—not united to plot against the liberties of mankind, but associated to promote the diffusion of knowledge, and to extend the enjoyment of human liberty and happiness. He sends aid to the Baptist Fund, the Baptist Academy, the Baptist Home Missionary Society, the Baptist Mission, and the Baptist Irish Society. He is one of our Brother Ivimey’s sort: a thorough Baptist. But I have good reason for believing, that he regards and aids all good institutions. Let us all do likewise. Let us chiefly

assist those societies which we most approve; but unto all that is good on earth let us lend a proportion of aid. Let us, as far as we are able, cause the life-blood of true benevolence to circulate in the veins of those bodies which are associated, in such different forms, to effect good on earth.—Fourthly, Sir, my esteemed friend acts from a sense of the divine goodness, of which he regards himself to have richly partaken. The letter in my hand testifies how sincerely he is grateful to God for kindness he has received in the supply of moderate temporal wants; and, above all, in having been made partaker of evangelical mercies. This is worthy of our imitation. The Lord of all has been liberal to us; and, if the expression be allowable, we should be liberal towards him, in our exertions to promote his cause and glory from whom we have received all the good we enjoy. And, Sir, my friend, in the last place, allow me to say, conceals himself. He comes with his yearly present in the evening, when the degree of light will scarcely allow of his being seen, and having left his packet, hastens away without being known. He is liberal and humble. And here I wish we all resembled him, for surely he is the wisest and the best amongst us who most resembles the violet which perfumes the air in which it grows, and conceals itself beneath its own leaf.

The Rev. Mr. Lister, the Rev. Mr. Blundell, the Rev. Mr. Hargreaves, and others, spoke with great effect; but our limits will not allow us to give even an outline of their speeches. A remarkable fact, however, was stated by the Chairman: That three hundred and seventy-five Catholic schoolmasters had resolved to read the Scriptures to adults, without note or comment, and that five thousand Catholics had signed this resolution, and transmitted it to the titular Primate, who disapproved of the plan; to which, however, the parties were determined to adhere. This example would be followed by others, and might be the means of exploding the whole system and structure of Popery. The Meeting, after joining in singing a hymn, then separated.

The *Secretaries* regret they could not procure all the speeches delivered. The Report stated that the Treasurer was £300 in advance. It will be seen by the next page that upwards of £400 was received.

## BAPTIST IRISH SOCIETY.

*Cash received in the Mission Week, and at the Public Meeting,  
June 23, 1826.*

	£.	s.	d.
Edinburgh Bible Society, by the Rev. Christopher Anderson.....	100	0	0
Walworth Lion Street Female Society, by Mrs. Chin .....	30	0	0
Little Alie Street Auxiliary Society, by the Rev. Wm. Shenston .....	13	6	0
Annual Contribution for a School to be instituted under the name of "Providence," by "Ebenezer" .....	16	0	0
For the Westerham School .....	8	0	0
Ladies' Society at Sevenoaks for a School in Ireland, by the Rev. T. Shirley .....	8	0	0
Langham Ladies' Association by Mr. Warmington .....	5	14	0
Part of a Collection at Rev. James Upton's, Church Street, Blackfriars Rd. ....	5	0	0
Sandhurst, by the Rev. Mr. Gates.....	2	16	6
A few Friends at Eye, by the Rev. C. T. Keen.....	2	0	0
"A Free Will Offering" of a few Females at Unicorn Yard, in aid of the Female Schools .....	2	9	0
From an Unknown Friend, by the Rev. Thomas Griffin .....	2	0	0
A Friend, by Dr. Newman.....	2	0	0
"Q in the Corner" .....	1	0	0
Mr. Porter .....	1	0	0
Mrs. Wright, Nayland, Suffolk.....	1	0	0
Rev. James Elvey .....	1	1	0
Mr. Knight, 240 High Holborn .....	1	1	0
Mr. W. Grover, Tring Wharf .....	1	1	0
Mr. Thomas Elliott .....	1	1	0
G. Neacher, Esq. Ivinghoe .....	1	0	0
	205	9	6
Collected at the Doors.....	50	1	6
	255	11	0
"The Keppel Street Auxiliary Society" .....	38	0	0
John Broadley Wilson, Esq. ....	50	0	0
St. Clements' Penny Society, Norwich, by Rev. Mr. Prentis.....	4	0	0
Amersham, by Rev. Mr. May .....	5	0	0
Penny per Week Society, Rev. C. Birt.....	8	0	0
Baptist Church, Worsted .....	2	2	0
Salhouse, Mr. Caddy .....	0	10	0
Rev. Mr. Mursell, Lymington .....	2	2	0
Witham Society, by Rev. Mr. Lewis .....	10	8	0
Female Society, East Lane, Walworth .....	14	11	2½
Miss Parr .....	0	10	0
Hammersmith School, by Miss E. Otridge .....	13	0	0
Eros .....	2	0	0
Collected at Bristol, by Rev. S. Davis.....	47	9	2
By Rev. Mr. Ayres, Keynsham .....	8	0	0
One-third of the Funds of Burton-street Auxiliary Missionary Society, for three quarters of a year .....	6	0	0
Friend, by Rev. Mr. Pritchard .....	0	10	0
	467	13	4½

## TO CORRESPONDENTS.

Mr. Ivimey acknowledges the receipt of a Box from the Rev. Thomas Cook, of Oswestry, containing Pincushions, &c. &c. "To be distributed as Rewards amongst the poor Children of the Schools in Ireland;" also, A Second Present of several Volumes of the Baptist Magazine, from an "Unknown Friend to the Society at Cranbrook."



# MISSIONARY HERALD.

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## BAPTIST MISSION.

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## HOME PROCEEDINGS.

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### ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy the pleasure and benefit of another Annual Meeting of the Society, it becomes our duty to furnish our numerous friends throughout the country with some little account of it. Those who are aware how hastily such an account must be drawn up, in order to be in time for publication, will excuse whatever imperfections they may discover; while to all who are in the habit of attending these annual festivals, it must be evident, that if the reporter had every advantage of time and leisure, he must fail in conveying to a *reader* the lively and interesting impressions made by the services on the minds of those who were actually present.

The open meeting of the Committee was held, as usual, on Tuesday morning, June 20, at the Missionary House in Fen Court. A very considerable number of ministers and friends from the country were present, to whom information was communicated on various subjects connected with the state of the Society. Among other points, it was mentioned, that the acting Committee had sustained inconvenience from their limited number, and a Resolution, for adding some members, resident in London and its vicinity was discussed, and agreed to be submitted for the adoption of the General Meeting.

On Wednesday morning, the first of the Annual Sermons was delivered by our Missionary friend and brother, Eustace Carey, from Calcutta. The health of this valuable servant of Christ still remains, we regret to say, so precarious, that considerable anxiety was felt, up to the very day, as to his physical competency to the service; but we are happy to state that, though Mr. Carey was much exhausted by the effort, it did not ap-

pear to have injured him; and as far as we can learn, he was distinctly heard throughout the vast assembly. The passage of Scripture selected as the foundation of his discourse, was John iii. 35. *The Father loveth the Son, and hath given all things into his hand*—from which the preacher took occasion to insist, 1. On the complacency of the Father in the Son; and 2, On the glory with which the Father has invested him. Under the first head, Mr. Carey remarked that the affection mentioned in the text could not be considered as fixing itself principally on the *divine* nature of Christ, nor on his *human* nature, viewed distinctly; but on the complex character he bears as Mediator: the design of his coming being the great cause of the divine complacency. He traced the proofs of this love in the sparing mercy exercised towards offenders against the majesty of heaven—in the exhibition of a redeeming economy in all the ancient revelations of God to man—and in the numerous instances in which pardon and grace were actually conferred on men—prior to the advent of the Saviour; while the active and passive obedience of the Son of God were such as to call forth the infinite complacency of Jehovah. The donation spoken of in the text was stated to include all that relates to government, salvation, and judgment; and from this view of the subject, various inferences were drawn bearing upon the great object of the meeting.

The Scriptures were read at the commencement of this service by the Rev. Geo. Gibbs, late of Norwich; the hymns by the Rev. W. Belsher, John Chin, and Samuel Green; and prayer was offered by the Rev. J. Wilkinson, of Saffron Walden, and Dr. Newman, of Bow.

In the evening, at Surrey Chapel, the Rev. Edmund Clarke of Truro commenced the service by reading and prayer. The sermon was preached by the Rev. James Lister, of Liverpool, from 1 Tim. i. 10. *The glorious Gospel of the blessed God*. This description of the Gospel was taken up in two points of view—first, as in its nature *glorious*—and, secondly, as emanating from the infinitely blessed, or happy God. The Gospel is glorious, as it displays *all* the

divine perfections—these in combination and harmony—each in the highest possible degree of splendour; and as it reveals, so far as human faculties can receive it, the great mystery of a Trinity of persons in Undivided Unity. That the Gospel proceeded from a Being infinitely happy in himself, and willing to impart felicity to others, the preacher considered was evident from its adaptation to relieve from all mental distress whatever may be its cause, as well as from the tremendous punishment of sin in a future world—and because it provides an introduction to future and eternal felicity in all its variety, embracing man as a sensitive, intellectual, and social being.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Smith, of Ilford, Shirley, of Sevenoaks, and Dr. Marshman, engaged in prayer, and the Rev. Wm. Copley, of Oxford, gave a suitable address, founded on Ps. cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.*

At eleven in the forenoon, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the usual business of the Society. The 117th Psalm by Dr. Watts, "From all that dwell below the skies," was sung, and prayer for the divine blessing was offered by the Rev. William Gray, of Northampton. Joseph Gutteridge, Esq. was then called to the chair, and proceeded to the business of the day.

We are privileged, said Mr. Gutteridge, to meet again for the purpose of promoting the glory of God and the good of men. Many who have met with us in former years are gone to their eternal rest: this is a call to us who survive, to exert ourselves with all possible energy in the good cause. The Baptist Mission has been long known to most of you, and long esteemed; and its instrumentality has been highly useful in preparing the way for the extension of the Redeemer's kingdom in the heathen world. We have the gratification of seeing now present two of our Missionaries from the shores of India: Dr. Marshman, who had been absent from his native country about twenty-seven years, and Mr. Eustace Carey, one of

the junior brethren, whose labours in Bengal had been interrupted by ill health. But our sympathies are not confined to the Baptist Mission only; we are desirous of serving the cause of all Missions. When we think of the immense multitudes of human beings who are still involved in the miseries of heathenism, we feel no apprehension that there may be too many Missionaries; we wish them all success, and bid them God speed. But human efforts alone are not sufficient for this arduous work; nothing but the power of the Omnipotent can render these efforts effectual. And this aid has not been wanting; the labours of the Missionaries have been attended with the divine blessing. Have they not been instrumental in turning sinners from the error of their ways, and bringing many a heathen from dumb idols to serve the living and true God? An American writer says, that among the nations of Europe, he has found one which has united and exerted its energies to circulate the Scriptures and spread the Gospel,—that he has looked for a second, but no second is to be found,—there is only one, and that country is our own. This ought not to excite our pride, though it is an expression of approbation which deserves to be valued, and should stimulate to further exertion. To evangelize the world is the noblest of all objects; let us proceed then in our labours, and never relax our efforts till all the ends of the earth see the salvation of our God.

The Secretary then read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. Steadman, of Bradford, felt peculiar satisfaction in coming forward on this occasion. I have been attached, he said, to the Society, from its commencement, and am now one of the very few left who endeavoured to assist it soon after it was formed. I feel myself animated also by the presence of Dr. Marshman. I was not acquainted with him before he went to India; but I have always entertained respect for his character and pleasure in his undertaking. His presence is enough to interest this assembly. The Report just read administers cause for confidence, and leaves room for the exercise of faith. When we mark the hand of God, we cannot but be thankful for what has been already done; but so much still remains to be done as to call upon us for perseverance in the work and faith in the divine blessing. We must go forward. Many of the labourers in this good cause, at home and abroad, have been removed by death; but to encourage ourselves in our undertaking, let us call to remembrance the

former days. The sum of *thirteen*, in the statement of the account, reminds me of the commencement of the Mission. The sum then raised was *thirteen*; the sum contributed in the year just closed has been *thirteen*; but then it was *thirteen single pounds*, now it is *thirteen thousand pounds*. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance: some gave a little, but cheerfully; others give more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Considerable changes have lately taken place in property among men; many persons have sustained very great losses; but there is still enough at the divine disposal, Jesus Christ is as rich as ever. We must always act in dependence on Him; and, that we may reasonably expect his aid, let us continue to keep the same object in view. Let us aim at the conversion of souls. For this purpose the Gospel was sent. Other effects are produced by it, but this is the great end. Our Lord well knew what subordinate concerns would be affected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. We ought thankfully to acknowledge all the assistance received from men, but our thanks are primarily due to Him who disposes their hearts to favour the good work. We must exert all our powers, and should at the same time feel that we are highly honoured in having the ability, and being permitted to act in such a cause. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad. It was objected to its first members; Why go abroad? There are heathen enough at home. They answered, Yes; and, while we go on as we do, confining ourselves to our immediate connections, there will always be heathen enough at home. We will attempt both.

Accordingly the men who commenced the mission to the heathen in foreign lands, at once also commenced operations at home, and their efforts were crowned with a signal blessing. We must continue to cherish this spirit which has produced such great and beneficial effects; and, depending on our God, we shall not do it in vain.

The Rev. *Caleb Birt*, M.A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. When we turn our eyes towards the plains of Hindostan, our mind revolts from the melancholy prospect there exhibited. We are shocked at the ancient character, and apparently impassible nature of its superstition and idolatry. This world is in most respects a world of change, and the mutability of human things is seen to affect nations as well as individuals. But all the ordinary instruments of change have operated on Indian superstitions in vain. Conquest by some foreign power, on the introduction of a new system of religion, often puts a new face on a subdued country, effecting by degrees an intire revolution in the manners and customs of the inhabitants. But, look at India. There the Ganges rolls its stupendous wave, and along its banks you may see ruins of ancient cities, and various monuments and memorials of departed greatness, sufficiently indicating the changes that have passed on inanimate things. But the Bramin still appears in the same attire, and teaches the same delusions as his ancestors did ages ago; and the same superstition, which prevailed when Mahometan invaders over-ran the country, and when the Macedonian hero, centuries before, led his victorious bands beyond the Indus; this same superstition, in all its original deformity, is still exhibited to the eyes of Europeans. The sword of the conqueror, the philosophy of Grecian sages, the pure theism of Mahomet, admired and eulogized by some who call themselves Christians, have penetrated India; but as to any change in its idolatry and superstition, all in vain. Whither then can we look for hope? Some who have gone to India in the character of Missionaries, furnished with all the arts of the Popish system, return after many years and tell us that their efforts have been in vain; and they undertake to pronounce, as the result of experience, that nothing can convert the Hindoos. It is melancholy to reflect on the long duration of the system of idolatry and superstition established in India, not only for years, or for centuries, but even for thousands of years. If our missions fail, there is no resource left. The darkness which covers Hindostan must be regarded as an eternal night; and the sounds of misery which are heard over that



region must be regarded not as cries for help, but as wailings of despair. But we must not yet despond. Attempts to change the superstitions of India are said to be vain and hopeless. But give us a fair field; allow us to make the last trial. We know they are unchangeable by all the resources of human power, corporeal or intellectual. Our faith is in the energy of the Gospel, in the power of the Spirit which pulls down the strong holds of Satan's empire. Before the immortal youth of Christianity the ancient superstitions of India shall at last disappear, and be remembered only to augment the gratitude of the church on earth, and to swell the chorus of those who shall unite in the songs of heaven. The introduction of the Gospel is the only proper and rational means applicable to the demolition of Indian superstition. I have been struck with a considerable difference between the state of the heathen inhabitants of Hindostan, and those of ancient Greece and Rome. In India, the morality, the manners, the customs of the people are all connected with and derived from the system of idolatry. The idolatry of Greece and Rome was a system of ritual worship; their morality was taught by philosophers, who, in fact, sapped the foundations of their superstition. In India, all is bound together in compact and firm connection. Every vice is sanctioned by their gods; every cruelty is an act of worship. We must not suppose, from the self-inflicted tortures and the murder of infants, practised there, that human nature is originally different in that, from what it is in other countries; it is their religion which either destroys the natural affections, or tortures them by its requirements. Self-inflicted tortures are designed to fulfil vows: the destruction of infants is a sacrifice to the Ganges, one of their deities, and is supposed to ensure the future happiness of the victims: and that last act of infamy, in which a son puts the torch to the funeral pile, which is to consume the dead body of his father, and the living body of his mother, is an act of religion inculcated on the disciples of the Bramins, from their earliest childhood. It is only by radically affecting their idolatry, that a change can be produced in their corrupt manners. The waters of the sanctuary, and they only, can extinguish the funeral fires of widows. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry; and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honour by the change of all the corrupt institutions and practices of the

gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labour,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done, and our obligations are greater, and our encouragements stronger than theirs.

The Rev. *James Peggs*, Missionary from the General Baptist Missionary Society, and lately returned from Orissa.—Though a stranger to most of you, said Mr. Peggs, I am not a stranger to the object which calls you together. In that I am closely connected with you, for the Missionaries of both societies, when abroad, are effectively one. With Dr. Marshman I am well acquainted, and I look up to him with all reverence and affection as to a father. Having been stationed about fifty miles from Juggernaut's temple—having, in connection with my brethren, established a Missionary station about a mile from it; and having been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that "Their sorrows shall be multiplied that hasten after another God;" and no where on earth perhaps is this so fully exemplified as at Juggernaut. At the last annual festival, from extreme indisposition, I was able to be there only on the last day of it; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy and Mr. Bampton. Mr. Lacy says:—"This year the Jhatra commenced unusually early; in consequence of which, it may be presumed, the number of Jhatrees was unusually great, expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our Government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225000 pilgrims entered the town. The greater part of this immense number were women, and among these many seemed poor and very old, being turned out by their inhuman children, came to end a life of wretchedness near their favourite idol—from dying

near which, they had been taught to expect heaven. This number of pilgrims raised a sum of money scarcely ever realised before, 32,500*l.* Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to hear, as I did, the natives say, "Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner. I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond. As soon as — arrived at Cuttack, he addressed a letter to us, requesting our aid in the distribution of some money which he was authorised to give; we accepted the proposal, and brother Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books; and intended to spend two days on the road. We did so, but I cannot particularise what we saw,—scenes the most distressing,—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain, and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken; they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal." Mrs. Lacy says:—"On the first and second days we had some rain, and the three following days the rains descended without intermission, till the poor pilgrims were to be seen in every direction dead, and in the agonies of death, lying by fives, tens, and twenties, and in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and in another place, Mr. Bampton counted a hundred and forty—the former I saw myself, though I left it to Mr. Lacy to count them—I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death; and even the living, using the dead bodies for pillows. Orders came from Government that money should be given to the

sick and needy; our Missionaries were solicited to give it away. Accordingly Bampton and Lacy spent two days upon the road from Cuttack to Pooree, relieving the hundreds they met with, by giving money, clothes, and medicine. The judge of Koon-dah sent men with them, and orders before them for the villagers to take the sick into their houses. Four hundred and fifty rupees were sent for distribution, with a promise of more if required; but as it did not come till five days after the Rath, a small sum was returned." Mr. Peggs proceeded to give a statement of the various sums paid at Jugernaut by different classes of pilgrims, with the total amount of the income arising from the sale of the holy food and from the lands belonging to the temple, of the expence of that establishment, and other particulars relating to that place, and also to similar occurrences at Allahabad, where a still greater sum of money is contributed in the same way—mentioned some steps which had been taken to inform the Indian public on this subject, and the favourable manner in which these attempts had been received—and concluded with anticipating the application of an early remedy to some of these evils.

The Rev. *Joseph Kinghorn*, of Norwich, remarked,—From the accounts given by our worthy brother, what an appalling scene is presented to a Missionary on first landing in India! Can these dry bones live? he will ask. No human efforts will avail to this end without divine interposition. But how shall we help our Missionaries in their labours of love? We may do something by combination, and by subscriptions; but the great means we may employ is our being at home more what we ought to be. We shall better aid Christian missions by being better Christians ourselves. The first missionaries, the apostles, had no such days as this; no meeting of surrounding hundreds to encourage them, as we have. All their encouragement was derived from their hope in God and a small number of converts, who, constrained by conviction, hazarded every thing of temporal interest for the sake of Christ. Our friends come forward in the cause with an alacrity that never disappoints us. But the epistle to the church at Ephesus, in the second chapter of the Revelations, sometimes terrifies me. High commendation is given, still the Saviour says, "I have somewhat against thee?" What was wanting? "Thou hast left thy first love. Remember whence thou art fallen, and repent, and do the first works." We meet with a desire to advance the kingdom of God; this is advanced by promoting it in ourselves. Members of Churches, endeavour to promote it by union, by co-operation, by seeking each others' welfare. Ministers and fathers, what a weight lies upon us! let us feel it, and let



us exhibit in ourselves the life of Missionaries, the life of God within us. Some things, indeed, are discouraging; but much more is to be hoped. Even wars may make way for the progress of the Gospel; and if the present war in the Burmese territory should lead to an opening into China, there sits one\* who will have reason to say that his labour has not been in vain. Many interesting youth are now present,—who and what are you? parts of Christ's church, or not? Are you holding back from a religious profession? Are some of you desirous that others may receive the Gospel, and in doubt whether you have received the truth in the love of it yourselves? What are you doing? Lay hold of Christ for yourselves. You will enjoy more satisfaction in your own souls, and will help us more effectively.

The Rev. *Eustace Carey*, from Calcutta, could speak but a few words. "Much however," said Mr. Carey, "is not necessary after what has been said by our esteemed brother, Mr. Peggs. However we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, 'and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing around, as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use. But other sounds are sometimes heard, even praise to him who loved and lived and died for sinners. Sometimes when we are about to despair of seeing any fruit of missionary labours, we hear from some cottage the voice of joy and thanksgiving to him who redeemed them to God by his blood. Only the sounds of mercy and life from the cross of Jesus can inspire true joy; and this cross possesses sovereign efficacy at all times and in all countries, in India as well as in England: His love is as effectual there as it is here;

send Missionaries then to proclaim it, and rely on his blessing to give them success."

The Rev. *Dr. Marshman*, from Serampore. "You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labour to promote it. I know them all, you may safely trust them. But beside those who have gone from England there are other labourers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. We have only to follow the advice given by several who have preceded me to-day, ourselves, and we may expect divine blessing. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. About the time of our brother Eustace Carey's arrival we had taken him to Serampore, where we endeavoured to give him some further instruction, and Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptized four Bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity.—At Dinagepoor is a baptist church of 168 members who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic, but brought to the knowledge of the truth many years ago, and baptized at Serampore; he is now 68 years of age. This station has never been any expence to the mission or the missionaries, except for a few books, and lately for a native brother, whom we thought it right to send to assist Mr. Fernandez, and

\* Referring to Dr. Marshman, and his Translation of the Scriptures into the Chinese Language.—Ed.



whom we support. God is able to carry on his own work.—The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages; and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press: not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. I cannot express the gratitude I feel to the British and Foreign Bible Society, whose assistance has been so largely afforded to this grand object. They have given with true Christian liberality, and whatever has been said against us, they have listened to no opposition, and wished for no reply.—We have baptized between four and five hundred persons, and there are now seventeen baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done.—If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by Bri-

tish liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a college.—Dr. Marshman then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of the native students, of whom they can receive and accommodate two hundred.

The Rev. Mr. Rees, Wesleyan minister, briefly expressed his cordial approbation of the cause, and recommended the meeting to make every exertion to serve it.

The time being very far advanced, the resolutions which now remained were merely moved and seconded by several gentlemen, and the meeting was closed with a few words by the Treasurer.

In consequence of the arrival of Dr. Marshman, it was arranged that an additional service should be held on Friday evening. Albion Chapel, Moorfields, having been kindly granted for the occasion, the Dr. preached there from 1 Chron. xv. 2. We have neither time or limit for the briefest analysis of this discourse; its great object was to enforce on all concerned in missionary undertakings the supreme importance of the sentiment contained in the text. May it be deeply inscribed on all our hearts!

*Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 23, 1826, not including individual Subscriptions.*

	£	s.	d.
Blaby, Leicestershire, by Rev. B. Evans .....	4	7	0
Birmingham, Auxiliary Society, on account, by O. Johnson, Esq. ....	20	0	0
Sheffield, Subscriptions, &c. by Mr. Wheatley.....	35	0	0
Voluntary Subscriptions of the Children at the Baptist Free School, Took's Court, by Mr. Kendrick.....	9	2	3
Bucks Auxiliary Society, by Rev. P. Tyler .....	31	17	9
Western District, by Mr. Horsey .....	54	3	0
Kettering, Subscriptions, by Mr. Gotch .....	31	7	11
Philips Norton, collected by Rev. W. H. March.....	6	13	7
Mr. Benj. Rice, Colchester, A. S.....	21	0	0
Tring, Subscriptions, &c. by Mr. Amsden .....	17	3	11
St. Alban's, Auxiliary Society, by Rev. W. Upton .....	10	0	0
Dunstable, Penny Society, by Mr. Watts.....	6	10	0
Collected by Miss Gurney, Essex Street .....	1	1	0
Nottingham, Collections, Subscriptions, &c.....	126	3	3
Keynsham, Subscriptions, by Mr. Ayres .....	10	0	0
Friends, by Mrs. Arnold, for Female Education .....	11	3	0

Eagle Street Auxiliary, by Geo. Bagster, Esq. one third.....	20	0	0
Greenwich, Baptist Church, by Mr. Tosswill .....	21	16	0
Wallingford, Collection and Subscriptions, Rev. J. Tyso.....	32	3	7
Carter Lane, Auxiliary Society, by Mrs. Marten .....	21	0	0
A Friend, by ditto.....	1	0	0
Woolwich, Auxiliary Society, by Rev. A. Freeman .....	52	7	6
Bromsgrove, Subscriptions, by Mr. Scroxtton .....	12	0	0
Newcastle on Tyne, New Court Chapel Auxiliary, by Mr. John Fenwick..	55	3	7
Exeter, Subscriptions, by Mr. Moxey .....	19	14	0
Rochdale, Auxiliary Society, by Mr. Kelsall.....	43	3	8
Bedfordshire Association, by Mr. R. Sanders .....	8	9	9
Devonport, Subscriptions, by Rev. T. Horton .....	22	11	6
Young Ladies at Bow, collected, by Dr. Newman .....	16	13	2
Missionary Box, by Mrs. Marlborough.....	0	13	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes .....	31	0	0
Church Street, Auxiliary Society, by Mr. Pontifex.....	30	5	0
Goodman's Fields, Auxiliary Society, by George Morris, Esq.....	56	1	7
Royston, Subscriptions, by Mr. Pendered .....	12	18	0
East Lancashire, Auxiliary Society, by Jos. Leese, Esq. ....	59	10	0
Oakham, Subscriptions, by Mr. Rowse.....	7	0	0
Bessels Green, Collections and Subscriptions .....	7	14	7
Auxiliary Society, at Mr. Kinghorn's, Norwich, including pupils of Mr. Brewer, 2l. 11s.....	39	15	6
Maze Pond, Auxiliary Society, by Mr. Beddome.....	25	11	0
Oswestry, Auxiliary Society, by Mr. Jones.....	5	0	0
Wellington, Shropshire, by Dr. Steadman .....	20	0	0
Missionary Box, at Miss Vennell's Seminary, Colchester, by Mr. Hardy ..	1	5	4
Leeds, Subscriptions, &c. by Rev. J. Acworth .....	45	10	2
Dublin, Female Society for Female Education, by Miss Gardner .....	11	0	0
Henrietta Street, Sunday School, by Miss .....	1	0	0
Boston, Lincolnshire Subscriptions, by Mr. Millhouse.....	9	1	6
Missionary Box, at Mr. Arnold's Paper Mill, Hackney, by Mr. Salmon ..	3	2	10
Margate, two years' Subscriptions, by Mr. Parnell .....	16	5	0
Liverpool, Auxiliary Society, on Account, by Mr. Rushton .....	50	0	0
Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer.....	60	0	0
Bereaved Parents' Offering, Moiety of their departed Child's Money Box..	1	1	0
Derby, Penny Society, by Rev. C. Birt .....	12	0	0
Young Gentlemen at Madras House, Hackney, for Schools .....	2	2	0
Sunday School, Hackney, by Mr. George Meyer .....	0	9	0
Maze Pond, Ladies, for Female School, by Mrs. G.....	15	0	0
Dorman's Land, Collection, by Rev. G. Chapman .....	11	0	0
Hertford, collected by Miss James .....	2	17	0
Amersham, Penny Society and Subscriptions, by Mr. May.....	18	1	7
Irthlingborough, at Monthly Prayer Meeting, by Rev. J. Allen, Pastor....	4	7	4
Hackney, Auxiliary Society, by Mr. J. M. Dunn.....	37	5	4
Eye, Suffolk, Auxiliary Society, by Rev. C. T. Keen .....	6	10	0
St. Clements, Norwich, by Mr. Prentis.....	10	11	1
Alie Street, Female Auxiliary Society, by Rev. W. Shenston.....	10	0	0
— Sunday School, by ditto.....	1	18	9
Collection at Queen-street, Rev. E. Carey .....	143	16	5
— Surrey Chapel .....	56	17	0
— Eagle-street .....	3	19	3
— Annual Meeting .....	97	1	4
— Albion Chapel .....	28	12	1
A Lady, by Rev. John Peacock .....	1	0	0
Collected by Mrs. Elvey .....	14	0	0
Westerham, Female Association for Female Education .....	6	18	10
Female Auxiliary Society, East Lane, Walworth, by Rev. R. Davis.....	14	11	2
Part of a Collection at Mr. Upton's, Church-street, Blackfriars .....	5	0	0
William Manfield, Esq. by Joseph Gutteridge, Esq. ....	10	0	0
A Friend, by ditto.....	10	0	0
Thomas Adderley, Esq. Great Surry-street, by Mr. Hardy .....	1	0	0
A Widow's mite, by the Chairman.....	1	0	0
W. Sabine, Esq. don. ....	20	0	0